THE UNITED CHURCH

JANUARY 1, 1956

OBSERVER

Observer photo

Russian Churchmen, Ruzhitsky and Boris

The Church in Russia
A. C. Forrest

The State of the Church
The Moderator

The Unmarried Mother
E. L. Homewood

Letters

Dislikes Liquor Ads

Dear Sir: I have just made a spot check upon a certain Canadian national magazine, and I find that eleven per cent. of its total printing space is occupied by advertisements for beers, wines and liquor. . .

I feel that we should do everything possible to persuade our members, especially those with children or young people in the home, to refuse to allow such magazines within their doors.

Blackville, N.B. Francis T. Lovelock.

Dislikes "Observer" Editorial

Dear Sir: This letter is written not in anger but in the sincere desire to be helpful. If there creeps in any sign of nausea put it down to the profound disgust I have experienced in reading the editorial welcoming the Russian delegation. . .

I dare to believe there would not be one per cent. of the members of the United Church would agree to give a reception to these Russians. "Mike" Pearson must have been pressured by our Church to give passports to them. . .

Toronto, Ont. H. Nellist.

Likes "Observer"

Dear Sir: Along with my enclosure for a gift subscription for a Christmas present for a friend, I would like to tell you how very much we are enjoying your magazine. We have always read THE OBSERVER but have never before waited with such anticipation for each issue and read every word as we do now. The United Church people here are all saying the same thing. We feel that it will certainly be read.

Ponoka, Alta. L. Ada McIntosh.

Dislikes Dancing

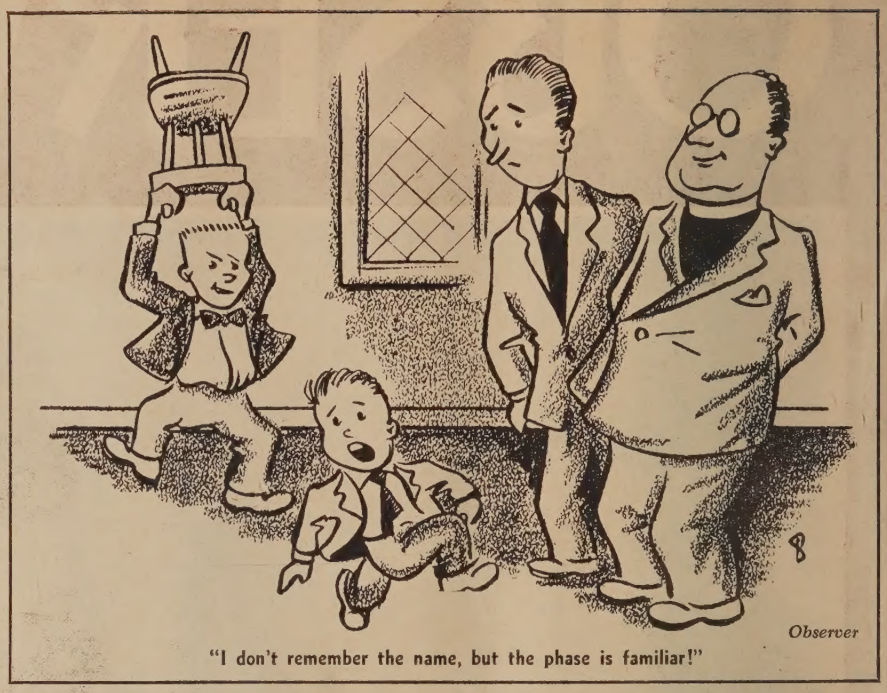
Dear Sir: I wish to say I have enjoyed the questions and answers in the Question Box. All except one. I do not quite agree with your answer to question—"Do you think it sinful for Church young people to square dance in the basement of the Church?" Answer: "No, not sinful. Sometimes it isn't very sensible though (it isn't) especially if there is a meeting upstairs." (Meeting or no meeting I do not think the Church is the place for dancing.)

Jesus said: "My House shall be called the House of Prayer."

But I find very few who engage in prayer while dancing.

Now my remarks may be called old-fashioned or out-of-date. But that doesn't matter.

Ryley, Alta. J. L. Hay.



"I don't remember the name, but the phase is familiar!"

Would Like Action

Dear Sir: Thank you for the fine article by Mr. Homewood on conditions existing in the Emergency Housing at Lakeview. Since my work was in the field of public health, I was in daily contact with "slum" conditions but I have never seen anything as deplorable as this.

The Peel County Children's Aid Society has repeatedly asked County Council to work with Toronto to remove the families from these huts, and County Council has responded enthusiastically. I only hope that Toronto citizens will demand that their elected representatives visit this area as our Councillors have. That would be all they would need to convince them that other accommodations must be found for families there. . .

Lorne Park, Ont. Winifred S. Winegar.

Lady Liked to Preach

Dear Sir: . . . I have been much interested in the changes in THE OBSERVER, modern and suited to the busy church members, etc. "The Girl Preacher" reminded me of my desire to preach the Gospel. I took work in Victoria College and the one on Spadina Crescent when teaching music in Toronto, but women were not being ordained then so I did the next best thing, I married a minister and believe it or not I did the preaching for two summers in the West to let my husband have a holiday and see his mother in Ontario. . .

Vancouver, B.C. Minister's Widow.

Doesn't Like Woodside

Dear Sir: You probably have me labeled by now as at least a Fellow-Traveller! The reason I write again so soon about a similar topic is that you have done it again! I refer to "Is It Peace?" by Willson Woodside.

May I say again that there is no place in our Church paper for that type of commentator, even if he is regarded by some as very acceptable.

Mr. Woodside extols everything good done by the "Western democracies" and excuses everything unprincipled as expedient, necessary; while he says nothing good of the Russian government and hammers away at the bad. How "brave" would he be in Russia?

What we need in our Church papers are views that look squarely at both sides; and, trying to understand both viewpoints or actions, reveals the good and bad, right and wrong, of both. And please don't "shelve" the letters. Surely you are getting more than are printed?

Kintore, Ont. John Douglas.

The last sentence is correct.—Editor.

Likes Woodside

Dear Sir: . . . We read with real interest that splendid article in your recent issue by Willson Woodside. We have a great respect for the thinking and writing of this man. Is there a good possibility that this writer will be a regular contributor? . . .

London, Ont. R. E. Hughes.

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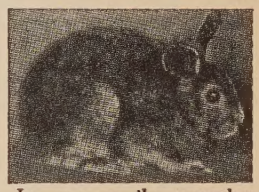
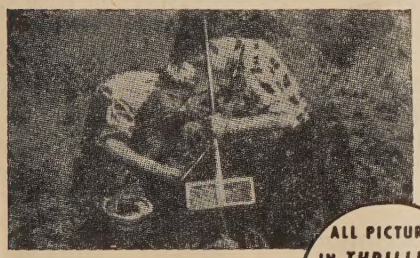


In summer, the snowshoe rabbit is the same color as his tundra home. But when autumn comes . . .

. . . the weather gets colder, and he starts to change color! When the ground is covered with snow . . .

. . . he has become all white —perfectly camouflaged once again!

Here are two unusual "look-alikes." One is the owl—and the other, the spectacular Caligo Butterfly which often alights upside down with his "owl-eyes" showing! Nature "protects her own" with fascinating camouflage!



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Letters

Likes to Dream

Dear Sir: . . . If our minister wants a few pamphlets on various subjects he may have to write the Boards of Christian Education, Evangelism and Social Service, M. and M., Information and Stewardship, probably also the W.M.S. and Publishing House. How about a "Personal Shopper" service? Could the Church departments get together — a united approach and a united service to the local church? At least we can dream!

Regina, Sask. Day-Dreamer.

Likes Fun

Dear Sir: So one of your letter writers does not like fun in religion. Did he ever read "a merry heart doeth good like a medicine"? If it is clean fun what is the difference if you say fun, joy, pleasure, happiness. . .

Vancouver, B.C. H. H.

Likes Fun, Too

Dear Sir: So "C. W." does not like fun coupled with Christianity. My sincere sympathy goes out to the gentleman.

Since attending C.F.O. camps where we practised getting fun out of Christianity 24 hours a day under such leaders as Glen Clark, Frank Laubach, George Hales and Starr Daily, I have realized what a happy fun-giving life the Christian life can be. . .

Hamilton, Ont. Frank Reid.

Dislikes "Gloomsters"

Dear Sir: I have two purposes in writing, first to express appreciation of THE OBSERVER; and second, to disagree with "C. W." of Nesbitt, Manitoba, who states in a letter in your issue of December 1st, "it is very inappropriate to couple the word 'fun' with the word 'Christianity'." Apparently "C. W." still suffers from the discipline of the "gloomsters" who used to drive all joy from religion. The truth, of course, is that Christianity properly understood and interpreted yields abiding and exalting joy in an unprecedented degree. Incidentally the gloomsters are responsible for the difficulty in attracting youth to active church work. . .

Toronto, Ont. Gladstone Murray.

Likes Question Box

Dear Sir: Nowadays the spirit of competition is very strong in the business world, and whether we like it or not I am afraid that sometimes the church has to do a little competing for the layman's reading time and THE OBSERVER is doing just that. The article on The Rev. Frances MacLellan was interesting and refreshing, and I particularly like the "Question Box." Every success for all future issues.

Regina, Sask. G. R. Dodd.

Unlike Department Store

Dear Sir: I am confused. Our Church seems to have so many Departments trying to do the same thing—specifically we have a new Board — Board of Information and Stewardship. Then the Stewardship emphasis of The National Evangelistic Mission; The M. and M. has launched a Stewardship Campaign, while the Home Mission Board has a man working with Aid-receiving Charges on finances, another form of Stewardship. Would it not be better to have *one* Board doing *one* thing? Would a good Department store expect its hardware and grocery departments to handle shoes?

Toronto, Ont. Perplexed.

Would Like Booklet

Dear Sir: How about publishing "What the United Church Teaches" in booklet form when the series is complete? I could use such a booklet half a dozen times any week of the year.

Regina, Sask. Frank H. Morgan.

Notes and Quotes

Russian Church Losses

The Rev. Gordon C. Smyth, preaching in Yonge Street Church, Toronto, said: The following statistics contain a staggering revelation of what Christians were suffering in Russia in the same period wherein we Canadians have had comfortable pews to sit in, free pulpits to preach from, and no restrictions on evangelizing for converts.

Listen to this: the material damage to organized religion in the Soviet Union from 1917 until 1939 at least was of an order of 90 per cent.! And make a mental note of these figures applicable to the Orthodox Church's loss alone: half of the total flock; one-third of the parishes; three-fourths of the bishops; nine-tenths of the clergy; 97 per cent. of the monasteries; all schools, seminaries and theological academies!

Moreover, it has been estimated that at the time the Second World War broke out 9,000 Orthodox priests were languishing in prison, not to mention Roman Catholics, Baptists and others!

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The 1956 Lenten Booklet—interesting, exciting, Biblical — 6 for $1.00

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The National Evangelistic Mission booklet—a simple guide to Christian conduct — 6 for $1.00

The Fellowship of Prayer "The Wonderful Way of Christ"—38th Year of Publication—invaluable for Lenten reading — 10c. per copy; 25 or more 6c. per copy

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What's the Difference?—Arthur G. Reynolds
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CASH WITH ORDER

BOARD OF EVANGELISM AND SOCIAL SERVICE
The United Church of Canada
Room 533, Wesley Building 299 Queen Street West
Toronto 2 B, Ontario

Evangelism Experts

M. Richard Shaull, in *The Communists Face the Same World,* writes: The Communists have not only been the supreme experts of our day in personal evangelism; they have gone beyond us in using all the media of mass communication, especially drama and literature, to win men to their faith. It is reported that from 1947 to 1949 the Communists in the Orient distributed 90 million copies of one book of basic Communist doctrine, and that during that same period we distributed 25 million Bibles in that same region.

THE UNITED CHURCH
OBSERVER

JANUARY 1, 1956

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Col. Lewis G. Wells

IN THE NEXT ISSUE

Look What Wells Is Doing!
A. C. FORREST

Montreal—A Bright Spot

Observations

PRINCETON GAINS AND WE LOSE when a man like Professor R. B. Y. Scott accepts an important chair in that great University. In a letter telling us something of Princeton, he makes some comments on THE OBSERVER, and we were particularly pleased to have one of our finest scholars say that he likes the "cartoons very much." The Rev. Gordon McLellan writes from Union, New York, where he is doing post-graduate work, wanting to know something about who draws the cartoons. He's pretty suspicious he says that some of the recent graduates of Emmanuel know who the artist is. They like them down Union way, too.

* * * *

• THERE IS NO CORRESPONDENCE coming to our office for which we will more quickly drop our tedious chores than the letters and columns of Captain J. A. Davidson. And it was a pleasure to learn recently that one learned Professor of theology told his class to read Jock's pieces in THE OBSERVER.

Readers of the centre spread know that the Rev. Jock is apt to write in erudite fashion about any old subject at all. But he is particularly fond of books. The way he goes over our review copies and comments on this author and that with obvious perception leaves us standing with mouth wide open.

Some weeks back, Jock had a little leave from the Army before he settled down to his new job, and long winter nights with his nose in books at Picton. He was fairly eloquent in his appreciation of our cartoon about locked United Church doors. He'd travelled all about Prince Edward County one summer Sunday afternoon looking at the beautiful old churches . . . but every door he tried was locked. "It means," he said, "that if you want to worship God inside a church at any time other than the regular hours, you have to go to an Anglican or Roman Catholic Church." We agreed, of course, and shook our wise old heads over our cups of coffee.

A few weeks later we enjoyed a lovely day at anniversary services on the Rednersville charge and drove about the Bay of Quinte country. We dropped in at Padre Davidson's Picton Headquarters. And it was with considerable glee that we found the front door of the beautiful new army chapel locked. The side door was open, however, so we slipped in, and pounded out a caustic note on his battered old portable. With military precision, Captain D. has looked into the matter and we have received his report (we are sorry to say not in seven copies). Some Corporal contrary to orders forgot and locked the front door. Readers may rest assured. There are two writers in THE OBSERVER who still don't like to see United Church doors securely locked against those who might like to meditate or worship at other than the stated hours of public worship.

* * * *

• OLD CHRISTMAS CARDS and magazines have always been a problem to us and our frugal friends, and some time back we commented on a note from Miss Dorothy Kilpatrick of India who had been deluged with same after asking for some through THE OBSERVER. Miss Kilpatrick has been convalescing at Simla, and we are sorry to say that she has to leave her mission work and return to Canada because of doctor's advice. Recently she wrote some more about the cards and *"Digests"*:

"I must tell you the tale of the *Reader's Digests* and 'Used Christmas cards.' An article of mine appeared in the February number of THE OBSERVER. In it I rashly wrote that I could use copies of old *Reader's Digests* and also used Christmas cards. All honour to THE OBSERVER. I can bear witness that it must be read and honoured from coast to coast, and in every province, city, town and village of Canada. Hundreds, nay thousands, of *Reader's Digests* and scores of parcels of used cards began to arrive early in April. Before I left in June four tanga (horse-cart) loads drove up to the door, bursting with sacks of *Digests*. One whole room of my house is stacked high with them. Finally when they began to follow me up here, I cabled home, 'Please stop donations of cards. Customs prohibitive. *Digests* also sufficient.' Sufficient. It is space to contain them that is insufficient. Colleges, schools, Y.M.C.A.'s, village libraries already have benefitted. Many a student-visitor, eager to improve his English or widen his knowledge has gone off radiant with an armful of magazines. The very first donation of cards went to please the little children of the Lepers' Home, four miles from Ujjain. This distribution will go on for months. Thanks for this tremendous response."

Editorial

A Fear. A Hope. A Fact.

THE great and legitimate fear in the world today is of a war between the East and West—with nuclear weapons. The great concern is that peace may be secured. The great hope is that somehow the militant and atheistic character of communism may change, and that whatever ambitions communist governments may have will not be pursued through war.

But the great fact of today is that God is still in charge of His world. Sometimes when the lights of freedom have gone out in many nations, men are inclined to doubt that God still is in charge, or that He is ruling with wisdom. But the re-assurance for men inclined to doubt is found in the fact of God's living Church.

The important facts are not that Hitler in our generation rose and fell; that Russia has emerged from a revolution as a great expanding power; that China makes social gains under an atheistic government. The great fact is that the Church of Jesus Christ, rent and torn asunder, is alive.

We don't know much about the curtained-off lands or our brethren of the Christian faith from whom we have been separated. But we do know that they are still there, and that many are faithful under conditions where we might have been found wanting.

It is easy in the stresses and strains of our time to get our thinking and prejudices all mixed up. Whatever confusion comes, we can remember this. God is in charge. And He works through His Church. And His Church is very vigorous in some of the strangest places—and as has often happened in history, where it is most comfortable, it is inclined to be just a little sleepy.

SLUM ON DEFENSE PROPERTY

MAYOR NATHAN PHILLIPS of Toronto recently took a 3,000 mile jaunt to Vancouver and came back with great schemes for a new 75,000 seat stadium. We wish he would take a twelve mile jaunt to Long Branch and come back with some idea about cleaning up the miserable slum operated by the City there.

Since writing about this last month we have received many letters and calls, most of them surprisingly complimentary. Mayor Phillips, Controller Ford Brand, Toronto's welfare commissioner, the retiring Reeve of Toronto township—all think it was a fine thing to stir up the public conscience on this matter.

They gave us a feeling that we had said our piece, and that was that. In most cases we received what we can describe in rather inelegant prose, as the run-around, or buck-passing. But that isn't the way we do things; we have no intention of forgetting Toronto's Emergency Housing until we are convinced that we can't get anything done, or until it is closed up.

In the township we are told we should go to the county. In the county we are told it's Toronto's responsibility. And Controller Brand, whom we would expect to be greatly exercised, says he "is thoroughly ashamed of the little progress we have made" and says it is the fault of Ottawa for not providing low rental housing.

There seems an obvious next step. This slum-clearance is relatively a very small project. But it is so bad it cannot wait high level decisions in policy. Some night there may be a fire and serious loss of life. We appeal to the Hon. Ralph O. Campney, Minister of National Defense. The property belongs to N. D., and we understand that long ago the minister ordered the shacks demolished. We would like to know if our new minister can make his orders stick.

RELIGIOUS LIBERTY IN QUEBEC

ALERT Canadians were encouraged by the recent judgment of the Supreme Court and the eloquent statement of Mr. Justice Taschereau. Three Quebec Provincial Police were ordered to pay damages and legal costs for breaking up a religious meeting of the Jehovah's Witnesses, and the Justice wrote:

"In our country there is no state religion. All religions are on an equal footing, and Catholics as well as Protestants, Jews and other adherents to various religious denominations, enjoy the most complete liberty of thought. The conscience of each is a personal matter and the concern of nobody else.

"It would be distressing to think that a majority might impose its religious views upon a minority, and it would also be a shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one rightly claims for oneself in another province."

The rest of Canada has been worried about Quebec, and the rough time it has given the Witnesses and some of the Baptist groups. Stories from Spain and South America keep coming through, and Protestant Canada keeps wondering if religious liberties are less precious to Roman Catholic Quebec.

It was helpful to receive the above statement from a cultured gentleman from French and Catholic Canada. It reminds us that our heritage of freedom is not just Anglo-Saxon and Celtic, but Gallic, too. In what we trust will be the long future of Canada's history, no one knows who will be a minority where. The above quotation might well be memorized in both the French and English languages.

OBSERVER
JANUARY 1, 1956

The State of the Church

By GEORGE DOREY

EVERY newspaper and magazine carries stories of Canada's remarkable development. I am always concerned about the Church in all these projects. We read about millions of dollars for this or that development. That is all true, but we must always bear in mind that here are thousands of people, families with needs. Physical needs are being met, new schools are being built. What about the spiritual needs of all those for whom our Church has responsibility?

It is most encouraging to see all across Canada a growing awareness of this responsibility and serious attempts to meet the need. It would be impossible for me to make a list of the new churches, additions to existing buildings, new halls, enlarged halls, and the new causes being established in new housing areas. Nor is this confined to our Metropolitan areas. I have seen new churches and halls in every Conference and in places differing so much from one another as Newfoundland Outports. Maritime villages, smaller Ontario communities and the little Prairie towns. We are indeed an expanding Church.

I am impressed by the quality of our ministers. Perhaps quality is the wrong word to use, but it is most heartening to see the serious way in which the National Evangelistic Mission has been taken up. Here again it would be interesting to have a list of the methods used in Presbyteries to deepen the spiritual life of the ministers and elders. We have not yet perfected any one technique, but it may be that out of the experience of the N.E.M. we might be able to discover plans and methods which work well. So far as our ministers are concerned they are doing their work with devotion and consecration. I must say, however, that we have not yet fully understood what Paul meant when he wrote "Having then gifts differing according to the grace that is given to us" and consequently the system of Ministerial Settlement does not always ensure the wisest use of the gifts of grace to the highest advantage of our Church, but then the members of the Church are fallible human beings.

I cannot forget the children. The school system of Newfoundland made it possible for me to see the United Church children of many communities in their schools. What a thrill it gives you to see nearly 200 children in one small Cove and over 350 a few miles away, gathered to welcome the Moderator, and what a sobering thought to remember the opportunity that is ours to train and instruct them in our Faith. In a sense what I saw in Newfoundland was a dramatic presentation of the opportunity facing our Church. We must evangelize the Inevitable. Those boys and girls are the inevitable future.

Some things give me concern. Frankly, I am not too comfortable when I am introduced as the Head of the largest Protestant Church in Canada. I know the introducer means well, and that probably he is as humble as most of us, but it sounds too satisfied. We are the largest group of Christians in Canada after the Roman Catholic Church. So what?

I am always interested in facts and I wish I knew the answer to these questions. Is our Church keeping up with Canada in its growth? Are we growing numerically as fast as our population? Is the enrolment in our Sunday Schools (pupils and teachers) growing as fast as the school population? Are our contributions to the work of God keeping pace with that mysterious thing—Gross National Production—beloved of the Heads of our Banks?

The Rt. Rev. George Dorey, D.D., LL.D., Moderator of The United Church of Canada.

I have an uneasy feeling about these questions, and while I have no authoritative answers, and can only speak tentatively, I feel reasonably sure that there is no reason for complacency. The good is still the enemy of the best in the Church as elsewhere.

What can we do to interest a fairly large section of our population in religion? I rejoice in the success of any movement of Mass Evangelism, but I doubt if such movement reaches the group to which I refer — decent, law-abiding citizens who have only a bowing acquaintance with God and who are not aware that their lives are any the poorer. In my opinion here is a great opportunity for the "Layman as an Evangelist."

Our Church still needs more personnel, more recruits for full-time service. I think of all the new communities where there is need for leadership; of older places inadequately served. These challenge us. In addition there are many well-established churches in all our cities where there is reasonably satisfactory equipment, but which can only partially discharge their responsibility because they have insufficient staff. Just to take one example. Homes for Senior Citizens are much in our minds. At best we can provide for only a fraction of the need. There are in most of our cities hundreds of older folk who have shelter from the weather but none of the sunshine of friendship and social contacts which would make life richer for them. We have churches in most of our cities which, provided with sufficient staff could perform an invaluable ministry. Any minister of a city church could, I am sure, indicate other avenues of service which would be open to his church if he could only get enough staff.

Finally, perhaps this has not much to do with the subject, it is a strengthening experience to hear the minister pray for God's blessing on the Moderator. At no other moment does he feel so unworthy and yet so aware that there are resources of Divine strength available, so my sincere and heartfelt thanks for your prayers. ●

THE CHURCH IN RUSSIA

HOW FREE IS FREE?

By A. C. FORREST

THE Church lives in Russia today as the Church has lived in many parts of the world throughout her long history. Cæsar is in the Kremlin. Christ is in His Church. Since June, 1941, when the humble Christians of Russia fought to save the Motherland and incidentally saved Stalin and the Government too, there has been a truce.

Within the limitations of Soviet law the Church is free; free to worship, and to train her priests. Her people are free to go to church, and teach their children in their homes. Anyone else is free to carry on propaganda against the Church, but according to Khrushchev anti-religious propaganda should be in the hands of the experts. The direct attacks do no good—for the Communist cause.

Recognizing that the Church of God was still very much alive in Russia, and that the Churches of England and Scotland had entertained their delegations, The United Church of Canada invited the Russian Church to send visitors. The idea was born in the Commission on the Church and International Affairs and was presented by Mr. Henry Langford, General Manager of The Chartered Trust Company, to the Executive of General Council, and the invitation was extended.

Early in December the party of three arrived and spent two weeks in Montreal, Ottawa, Toronto and Edmonton. The guests were His Grace, Archbishop Boris, Archpriest Constantin Ruzhitsky and Anatole Gorbachov.

Some Opposition

Some understandable opposition came from Church groups whose members and ministers had suffered recently at the hands of the Russians. It was hard for them to distinguish between the Communist Party of Russia, and the Church of Russia.

In the last war some of them had sympathies with those who lost. Their memories are a little short. Canadians, if they nursed their bitter memories might easily remember those people who fought against us in the last war. The United Church nurses no enmity against Christians of any nation with whom we once were involved in war. She cherishes the right to hold no enmity against Christians who live in lands where there is now fear there might be war some day—God forbid.

It was not hard to understand the oppositions of those who raised protests. But this is a new land and they should leave their bitterness behind.

We were told that of course the visitors would have their own interpreter. They didn't. The United Church provided her own from some of the ministers who retain their Russian tongue. Expert work was done by the Rev. Herman Neufeld, Ph.D., Mennonite professor, who has been working with our Board of Home Missions.

All Peoples', Welland

One of the highlights of their trip was the visit to the All Peoples' Mission in Welland. His Grace, the Archbishop, had been ill and had several functions cancelled; he had a hurried look at Niagara Falls and bought some post cards. Then he went on his way to Welland where Dr. Harvey Forster and the Rev. F. A. Sayles had organized a reception in the humble but active little church, where so many people of so many races worship.

Boris insisted that he be given an opportunity to lie down before meeting the people. But when he got out of the car, there were hundreds from the many different lands where the Orthodox Church is Mother Church, expectantly waiting for them. The Eastern Church is the largest non-Roman Church in the world; and The United Church of Canada has more former Orthodox members than any other communion in Canada.

The weary face of Boris lighted up; the girls in their native costumes danced; the old people chattered to him in Russian. He made a speech, and they clapped and clapped. Ruzhitsky made a speech and they clapped and laughed. Dr. Forster made a speech and they laughed and clapped.

We couldn't understand a word of it, but we thrilled at the faces of those people so far from their homeland. Many, we suppose, left it because of the Revolution. Most would never again see it. But an Orthodox priest was an Orthodox priest, and he was from somewhere near home, and spoke the language they knew as children.

There was a great banquet with cabbage rolls and sausage, and fancy salads and chicken, and a great baked salmon, and lobster, and rich pastries and coffee; there were choirs and singing, and, finally, the Benediction.

When we got back in the car, Ralph Wilson, Associate Secretary of the Board of Men, who squired the party night and day, asked the Archbishop how he was feeling. For he had obviously enjoyed himself. He admitted that he had had such a good time he didn't feel sick or tired any more. And then he asked how far it was to Toronto—and bed.

The schedule included visits to the great Churches of Montreal, Ottawa, Toronto, and Edmonton. But those planning it saw that he visited also the missions, the slum-clearing project of Regent Park, Toronto, and the new church put there with help from the Board of Home Missions. Dr. Forster was particularly anxious that the party would go home, aware that The United Church was a Church for the working people and for the people who came from lands other than the British Isles.

The next morning after breakfast the Archbishop asked if we got scolded at home for being away so long. When we confessed that the only criticism had been from too much garlic in the tasty Polish sausages, he smiled and presented us with some Russian tea which is supposed to be better than Listerine. The Moderator incidentally will be eating caviar for the rest of the winter—maybe many winters.

The Church and the Party

The Russian Church cannot be understood without some knowledge of her history—particularly her immediate history. She was for many (and was dreamed to

be by more) what Rome was to the early Church, and Constantinople was for a later age.

When the Revolution came in 1917 the priests were fiercely opposed; then they retreated into silence. At first the Kremlin was rather mild in its treatment of the Orthodox Church; separation of Church and State was decreed, and religious instruction in the schools ceased. Many in the West thought this a good idea and said so. The clergy could not take collections or engage in charity or hospital work. The Government would look after all that. There was encouragement of the sects.

But Lenin had said that the war against religion was the first and foremost task, and the Government soon became militantly atheistic. The Society of the Godless was formed. The Patriarch Tichon took steps to resist, and the war was on. Thousands of priests lost their lives. Churches were despoiled. But Russia rose to the indignant cries of the Church and there was open revolt. There were several stages of the persecution but it continued for a long time.

Eventually the Soviets began to bore from within. False priests were employed. The most infamous of them, Alexander Vedensky, assumed great powers; he sought to undermine the faith, even said that the Sacraments were superfluous. "The Society of the Living Church" was organized. Tichon was voted out of power by a false General Council. But the people did not follow. The new priests were sometimes dragged bodily from the altars. The people clung to the old ways, and the deposed Metropolitan was still honoured. Although it was expected that he would be arrested or executed, the Government didn't quite dare.

The Gregorian calendar was introduced; Sunday was abolished as a day of rest. The church was divided and fighting itself.

But the measures failed to destroy the Church. High pressure anti-religious education was introduced. Stories from the New Testament were re-enacted in the theatre with vulgar allusions. The priests were humiliated and lost rights of decent citizens. There were indications at that time that the Vatican played a little fast and loose and was looking for an opportunity to send its missionaries into the vacant churches. Tichon was imprisoned, then fearful of the Roman Church and her ambitions he bought his freedom by easing his opposition.

When he died shortly after, the monasteries were deserted, thousands of churches were closed, seminaries were empty, and in the Holy Corners of the Russian homes the icons were hidden and pictures of Stalin were shown. Many believed the Church was dead.

Fierce opposition ended. Hitler had come to power, and Russia began to tighten her defenses. Eventually war came and Hitler marched eastward.

There were those in the Ukraine and White Russia and other border regions who looked on the German as their saviour. Parts of the Church declared their freedom from the Metropolitan. At Minsk they cheered the invaders and went to the cathedral for a service of thanksgiving. Even deep in the interior of Russia as the German armies approached, the people prepared for revolt.

But Hitler blew his biggest chance. The Germans slew their potential friends and destroyed their villages. Millions died. Pierre Van Paassen says that "One word of condemnation or hostility from the Prelate in the third week of June 1941 would have sent the Soviet Colossus down for the count." The rest of the world thought that Stalin's changed attitude to religion then was to win the support of the Christian West. It was really to win the support of the Russian Church. The Church, hating and fearful of the Government, loved Mother Russia more. Sergei called on the people to fight for the nation.

We tried the above quotation on our guests and their comment was: "The Russian people won their battle through the help and guidance of the Church." To save Russia the Church had to help save the Party.

In a way it was a wartime deal between Churchman Sergei and Stalin. The Society of the Godless was brought to an end. Sunday as a day of rest was restored. The head of the Russian Church reminded the people that what belonged to Cæsar should stay with Cæsar, and what belonged to God must be God's. Since then the Church has stuck to "The Gospel," and the State gives her freedom within limits.

How free is free?

You could detect the skeptical note in the Eastern papers when they quoted Archbishop Boris saying that the Russian Church was free. Of course it is not free in the sense that ours is, nor would they claim it was, although they kept insisting that the Church and State are separate.

Compared with the days of persecution before 1941, the modern church must seem free. But they were frank in telling us the things they cannot do.

They still cannot solicit funds to rebuild their churches as we do. They sell candles and take up offerings in the church. They cannot engage in social or hospital work; they claim that they don't need to, as the State looks after all such things. They could not preach in the streets, or engage in evangelism. The very idea seemed startling to them, for it is against their tradition. In their seminaries and academies where their priests are trained they are confined to certain subjects. Recently philosophy was forbidden.

Books of foreign theologians are found in their libraries; Barth, Tillich, Brunner, Niebuhr are known well, although not many of the Russian students read English or German. They jokingly chided Dr. Herman Neufeld, the Mennonite Professor who has been working under our Board of Home Missions doing Indian work, when called to act as interpreter. Dr. Neufeld has his Ph.D. in philosophy. When they discovered he was not familiar with certain

Toronto "Star" photo

The Moderator introduces the Rev. Stewart B. East to Archbishop Boris, as Archpriest Constantin Ruzhitsky looks on.

modern Russian theologians and philosophers, while they knew the leading writers of the western world, they thought he shouldn't be called Dr. with such limited knowledge.

The Financial Condition

We have been told that the Russian priests are having a hard time financially. Thousands of their churches were confiscated following the revolution, thousands more destroyed during the persecution and the war. When asked about such things, Archbishop Boris and Archpriest Ruzhitsky laughed. They are neither poor nor rich. "About middle," Ruzhitsky said. The city priest would have a car for his work; in the village parishes he might have to walk. Most of them find it impossible to save enough money to pay for a car so they get one on time. Some parishes own a car for the priest's use.

They need money to rebuild churches and erect new ones. Building materials are rationed in Russia, and the churches have no priority. The priests pay income taxes, and financial aid is given by the government to build seminaries.

Ruzhitsky says that their poverty has been a good thing for them. In pre-revolution days their priests were recruited from the ranks of the clergy; now they come from the homes of working people as well. "She has no rich people. The workers contribute from their earnings which they need for themselves enough to keep up and extend the work of the church."

The Priesthood

The Church does not openly recruit for the priesthood, but simply "puts a notice in the church papers announcing the date when term opens" in the academies and seminaries. Ruzhitsky says they are now getting more candidates than they can take. His daughter had been teaching in his school but she died last year. Discipline is pretty firm; lectures start at an early hour, and the students must retire early. The "lights out" is enforced. The State pays for training; education is free.

Most of the priests are married. The higher ranks are all filled with monks. A candidate for ordination must either be married (and not to a widow) or take a vow not to marry. If widowed, a priest may not re-marry.

Young clergy spend a short time with the Archbishop at the Cathedral before being sent to their first church. They like to see the same priest spend his entire life in one parish and there is not much movement.

Russia has 20,000 churches of the Orthodox faith. Pierre Van Paassen says there are another 15,000 Baptist, Quaker and sectarian churches. Our visitors would not agree to that estimate but they implied it was high. We noted they were not very interested in the other groups, but they claimed that their clergy would recognize them in a "formal and friendly fashion."

Statistics Hard to Get

We secured a great many statistics from Pierre Van Paassen's *Visions Rise and Change* (Longmans, Green & Co., Toronto, $4.50) and tried to confirm them. The visiting clergy were reluctant to give statistics, but some of them checked well. For example, Van Paassen says that 89 new monasteries have been opened since the war. We asked in a written question: "We hear that about 100 monasteries have opened since the war. Is this correct?" They answered that there had been "about 90." So we didn't argue.

On the other hand Van Paassen estimates that about 14,000 new churches have been built. They argued among themselves about that and said they didn't think it would be that many unless he was counting all the damaged churches which had been rebuilt, and unless there were a lot more Baptist and others of which they didn't know. Van Paassen says that there have been 100 new Baptist Churches established in Kiev; they thought about 10 would be closer. We were suspicious they weren't very interested in Baptist activities, and that there is a far more vigorous evangelical movement outside the Orthodox Church than they are ready to notice or admit.

Judging from what we have read about Russian treatment of pacifist and conscientious objectors we were surprised to be

Toronto "Star" photo

Archbishop Boris and Anatole Gorbachov chat in native tongue with gaily-costumed Welland girl.

told that pacifists who refuse to fight because of religious scruples are permitted to engage in non-combat service, such as stretcher-bearing. We asked about this twice in different ways, and each time the answer was in the affirmative.

Women are taking a more important part in the Church. This is attributed to the changed attitude brought about by Communism.

Incidentally, there are no Chaplains in the armed services of Russia. After Stalin's changed attitude in 1941 priests were encouraged to give solace to men at the front, and Archbishop Boris emphasized that priests had fought as partisans behind the German lines and some had been decorated for their bravery.

A Party Member Can't Belong to Church

We heard two questions asked by newspapermen which made the visiting priests laugh out loud. One was from a Chicago reporter who wanted to know if they were members of the Party. The other was from an American newsman who asked what changes there would be in the new Bible when it comes out in January—the first printing in Russia since before the Revolution.

It is or should be well known that the Communists in China or Russia won't have a church member in the Party. Incidentally we are told they will in Canada. But in Russia they are too particular.

We asked "Would a priest reject a 'party member' for church membership?" Their answer: "Party members cannot become church members and remain Communists. Anyone who becomes a member of the Communist Party becomes completely materialistic. A Communist attending a service is criticized by the Party, but not by the Church. They are welcomed when they come to church. Some leave the Party to become members and are not persecuted for it."

The only changes in the Bible will be to a modern idiom. The Scriptures have been given a very high place in the Orthodox liturgy. They said that they are anxious to see that every church member has a Bible. They will be sold in the churches.

When asked if they had Sunday Schools in Russia they didn't know what was meant, but when it was explained they said, "No, the parents teach the children in their homes." While this may seem a shock to Westerners, it should be remembered that the Christian Church did carry on for 18 of its 19 centuries without the Sunday School, and Robert Raikes originally meant it to be a supplement to the Church's work to reach the children of non-church people.

Sermons 20-55 minutes long

We wanted to know if it was true that there is far greater teaching value in the Russian liturgy than in ours. This we believe to be true, but they emphasized that preaching has become very important and every service would have a sermon from 20 to 55 minutes long. They say their preaching is Biblical.

What do they preach? "The Gospel." Archbishop Boris said they would not preach about social matters or government affairs in the pulpit. "We have a right to criticize the government as citizens but not as priests." As they wear their habits and grow their beards when ordained, it is

difficult to understand how they could make the distinction.

"Why don't you try it here?" Boris asked, and we suspect that he would be truly surprised to know with what impunity Canadian clergy may discuss public affairs at 11 a.m. Sunday morning.

Where, from Here?

They refused to be drawn into a discussion of their quick impressions of Canada. But they were quick to say "Definitely so," to a question on the value of the visit. As to how goodwill might be promoted they suggested:

"An exchange of literature—periodicals, especially those concerned with beliefs and teachings — and we should have the churches represented in other countries by special representatives living in each other's countries, as the Russian Orthodox has a representative in London, England."

The great fact of modern history is that the Church is alive and vigorous—perhaps more vigorous than in the days of wealth and prestige, in Russia.

But the great danger is that the Kremlin will exploit the Church leaders' chauvinistic attitudes, and lead them more and more to the place where the aspirations of the Church and the ambitions of Mother Russia will merge. That has happened to Church leaders in the past. The closer ties of fellowship we can have, and the more deeply the Russian Church can be drawn into the Ecumenical movement, the safer she will be from that temptation. Now while the State smiles and permits comings and goings is the time for the churches of the world to nurture understanding and friendship.

The British Churches have acted. The American Churches have their troubles. The United Church should be glad that this tiny step has been taken here toward a better understanding and a more *solid* peace. ●

Religious news in brief

CANADA. The Supreme Court of Canada unanimously ruled that Jehovah's Witnesses and all other religious groups have absolute freedom of worship, assembly and conscience. The nine man court upheld a damage action by a member of the sect against three Quebec Provincial policemen who broke up a meeting in a home. An award of $2,000 was allowed and the court called the police action unlawful, illegal and criminal. Mr. Justice Taschereau, a Roman Catholic, said, "It would be distressing to think that a majority might impose its religious views upon a minority and it would also be a shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one rightly claims for oneself in another province."

NORWAY. Bishops in the Lutheran Church of Norway made an appeal for 170 more pastors at their recent annual conference. They urged State and Township authorities to co-operate in dividing up large congregations and establishing new clergy offices. An argument between State and Municipalities about the division of pastors' salaries which they pay, ended with no new congregations being established since the end of the war in rapidly growing cities. The bishops stressed the necessity for agreement on this matter.

SCOTLAND. The vital importance of its Evangelistic task was shown in the recent appointment by the Church of Scotland Home Board of two evangelists. The new Field Organizer of the "Tell Scotland" movement to take the place of Rev. Tom Allan is Rev. Ian Mactaggart of Flowerhill Church, Airdrie, who is taking up his new duties in December with headquarters in Glasgow. Rev. Lachlan Macleod is the second evangelist to be appointed and he will work in the Highlands and the Islands.

BRITAIN. 119 ecumenical scholars from 40 member churches, studying under the World Council of Churches auspices are from 25 countries and all six continents. The two fellowship holders are both studying in Britain. One is an Old Testament Professor from British Columbia, and the other a young pastor from Brazil preparing for seminary teaching.

U.S.A. Five Williams College students in 1806 sought shelter from a sudden storm under a haystack. While waiting out the storm they dedicated their lives to "the service and well-being of people in foreign lands across the sea." This was the beginnings of the foreign mission movement in the United States. The 150th anniversary next year will be celebrated by Williams College and several Protestant denominations.

A 12 foot monument on the campus marking the event bears on its face a replica in relief of the haystack incident and is surmounted by a globe.

NEW ZEALAND. The Methodist Conference reinstated the Rev. O. E. Burton, who was dismissed from the ministry in 1942 when pastor of a large Wellington Church, after being repeatedly jailed for advocating pacifism. The reinstatement was made without qualification, reservation or explanation. After his dismissal he became janitor of Wellington Technical College and rose to be its Headmaster. He will be assigned a pulpit in a small town this year.

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THE UNMARRIED MOTHER AND HER BABY

By E. L. HOMEWOOD

WHAT business has the church in social service work? Why does the church concern itself with such matters as illegitimacy and homes for unmarried mothers when there are public and private agencies for this sort of thing?

These are questions I have been asked many times by people outside the church. They question the necessity of the church engaging in work that is not purely of an evangelistic or religious nature.

I found the answer in a statement by the Rev. J. C. Torrance, secretary of the Toronto Home Missions Council. Outlining the policy of Victor Home for Girls, Toronto, Mr. Torrance says:

"A social service agency or a public institution can adequately take care of the physical, social and legal needs of the unmarried mother, and if there were no other needs, a Victor Home would be unnecessary.

"Believing as we do, however, that there are spiritual implications in every such situation, we reaffirm our conviction that the United Church has a distinct responsibility to supply the guidance which can make this unfortunate experience a stepping-stone toward a stronger moral and spiritual life when the time comes for the young mother again to face the community."

The church's work in homes for unmarried mothers is something that is given little publicity in press or pulpit, perhaps because of its very nature. But this is a very important Christian endeavour. It is the social outreach of evangelism, and it should interest and concern every church member.

This is the story of that work, as told by Mrs. Florence Jones, superintendent of Victor Home for Girls, and the Rev. J. R. Mutchmor, D.D., secretary of the Board of Evangelism and Social Service.

Here are a few questions I put to Mrs. Jones, with her answers:

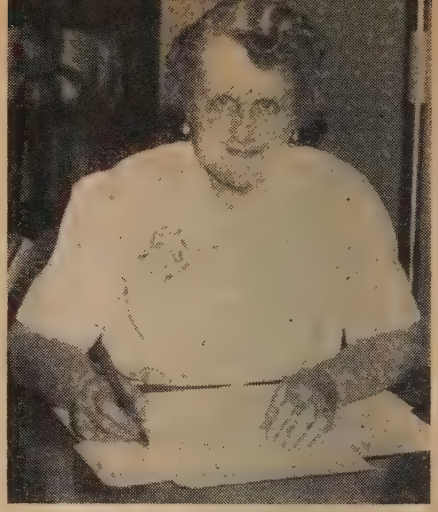
Q. What type of homes do the majority of the girls come from; are most of them of below normal or average intelligence; are there some of good professional or business standing?

A. The majority come from Christian homes of good sound backgrounds, refinement and culture. Many of them are of average intelligence and some of above average. Some come from the business and professional class.

Q. What is the average age, and racial origin, of girls admitted to the home?

A. The average age of girls admitted to Victor Home during 1954 was 18 years. The range was from 13 to 38 years of age, 18-25 being the largest group, 13-18 the next group. 98 were Canadians, five Europeans, four Americans.

Q. Victor Home, I presume, is typical of others operated by the church. Is admittance restricted to girls from United Church families or are other denominations represented?



". . . No girl is denied service"

A. Only Protestants are admitted to Victor Home, the majority being United Church girls. Last year there were 78 United Church, nine Presbyterians, eight Anglicans, five Lutherans, three Baptists, one Greek Orthodox, and four others.

Q. How does an unmarried expectant mother gain admittance; is the contact usually made through the local minister; do other agencies send girls to you?

A. Contacts for the girls' admittance are made by a minister, deaconess, doctor, Children's Aid Societies, church workers, relatives who have heard of the home. We have had in recent months, applications from church people who read an article on the Home in THE OBSERVER.

Q. These homes are usually associated with unmarried mothers. Have you had cases where married women, or recent widows, who found themselves in difficult financial circumstances, have been cared for?

A. Victor Home's policy on admissions states that married women "shall not be admitted." Such applicants are counselled and referred to a suitable agency for assistance.

No One Denied Services

Q. What is the average length of stay in the home; how much does it cost a girl or her parents?

A. There is a charge of $35 per month while a girl is in residence, as well as a hospitalization charge which varies from $65 to $85, but no girl is denied service because of inability to pay. No girl leaves the home until a satisfactory arrangement is made for her. Unless a girl is returning to her home at her parents' request, she remains in Victor Home for at least three days following discharge from hospital, in order to complete her papers and that she may be physically fit to rehabilitate herself.

Q Is there any financial responsibility put on the putative father?

A Yes, in many cases, depending on the alleged father's desire to assist Some of the girls receive hospital expenses only, others hospital fees along with expense for room and board Some receive a lump sum as requested by the girl herself or her parents If force is necessary, it can be taken up by the Department of Child Welfare. In the latter case, corroborative evidence is necessary before they can handle the matter Some of the girls refuse to accept assistance from the alleged father, because they do not wish to be under any obligation to him

THE NATIONAL PICTURE

(Annual birth rates—1953 D.B.S statistics)

	Live births	Illegitimate births	Percentage
Newfoundland	12,797	411	3.2
Prince Edward Island	2,737	145	5.2
Nova Scotia	18,276	1,034	5.
New Brunswick	16,458	661	4.1
Quebec	128,719	4,163	3.2
Ontario	129,771	4,080	3.1
Manitoba	21,242	988	4.6
Saskatchewan	23,703	1,043	4.4
Alberta	31,376	1,559	4.8
British Columbia	31,746	1,896	5.9
Canada	416,825	15,980	3.8

Q. Does the mother have the newborn baby with her in the home; does she care for it personally until adoptions are arranged?

A. A girl returning from hospital to Victor Home does not take care of her baby; sometimes she does not even wish to see it, a decision which is left to her entirely Usually the mother leaves the home the same day she returns from hospital, if she has completed her adoption agreements and is going with relatives. Some of the girls remain in the home until we can assist them to locate suitable positions and living accommodation The child is placed on adoption anywhere from ten days to two weeks of age

Q. Is there any special emphasis placed on the Christian life while girls are at the home; are they required to attend devotions or other religious exercises?

A. We have worship service every morning Sunday morning service is attended through the medium of television or radio. We join in the prayers and Scripture readings. Our evening chapel service is the spiritual highlight; it is planned and conducted by the girls, under supervision. There is evidence of a deeper trend towards the spiritual outlook of the girls who come to us for assistance. We endeavour to place before the girls religious literature for purposes of study and discussion and find this a wonderful medium of Christian education for them.

Q. Is marriage advocated or urged for the mother and putative father?

A. In our discussion with the girls concerning the possibility of marriage in each case, it never seems wise to advocate this because in this social worker's experience, forced marriages under such circumstances did not as a rule assure parties concerned secure or happy unions. The child was usually the major sufferer, and in the majority of marriages of convenience they proved a failure. The girls who enter Victor Home usually have plans fully made that it is best for the child to be given an opportunity to grow up in a home where it would be proud of its name, and she has then a chance to rehabilitate herself.

Q. What is the home's policy with regard to the babies being placed with relatives or friends of the unmarried mother?

A. It is never thought advisable to place a child on adoption with relatives. It is not protected as far as its birth is concerned, and not in the best interests of the baby or of the mother, as the child would grow up with a sense of insecurity because it would ultimately discover its true position

What About Adoptions?

Q. Most of the babies, I understand, are immediately adopted. How are adoptions arranged; are they confined to the province in which the home is located; are church families given any preference when adoption applications are received?

A. Before a home is approved for adoption, a home report is made by the Children's Aid Society in the area from which the applicants come, or by our case-worker. No baby is placed in a home where the woman is over 43 years of age or the man is over 50. In cases where a baby would fit equally well into more than one home, preference is given to a United Church home. Priority is given (a) to childless couples, (b) to couples with one child of their own or one adopted child

Q. Many of the girls who pass through your home later marry and settle down to happy lives Is it possible for them to gain custody of, or learn the whereabouts of, children put into foster homes?

A. Many of the girls who pass through Victor Home do marry under very happy circumstances, but not the putative father, and never request custody of the child, for the same reasons they give it up in the first place. It is impossible for a girl to learn the whereabouts of her child, because the adoption homes are too carefully screened

Q. How is Victor Home financed?

A Income for current operating expenses comes from the Toronto Home Missions Council, the Board of Evangelism and Social Service, the Dominion Board of the W.M.S., local Woman's Associations, a per diem grant from the Provincial Government, private donations, the young mothers when they are able to pay.

Q. There are other churches and social agencies carrying on this type of work in Canada. Is the Victor Home associated in any way with other institutions of its kind in Canada?

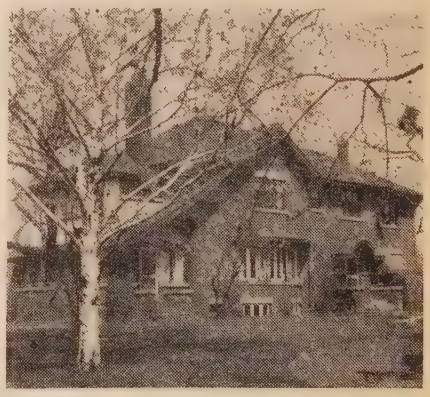
A. No

Q Victor Home has been established since 1904 Can you give me an estimate of the number of girls who have passed through its doors?

A An average of 110 girls pass through the home in one year Since there is only accommodation for 15 girls at one time, many are turned away because we are unable to admit them

Q. Have you received many reports of girls who have passed through the home having married and taken their place in church and community?

(*Continued on page 28*)



Quiet, secluded setting for Victor Home.

Victor Home Superintendent and Friend.

100 YEARS IN ALBERTA HISTORY

While Foothills Province Celebrated its 50th Jubilee the Church was Remembering Pioneers of a Century

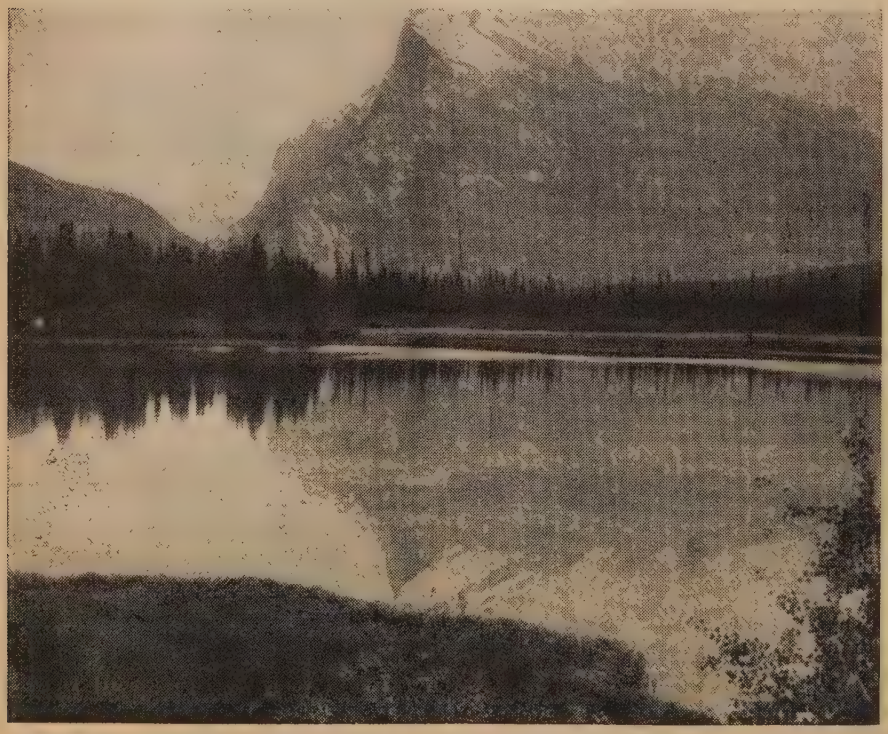
First White Settler.

By R. DOUGLAS SMITH*

As the peaks of the Rockies rise above the plains the exploits of the early missionaries dominate the beginnings of Alberta. While the Province celebrated its 50th Jubilee, the Church was remembering well over one hundred years.

In the mind of Thomas Woolsey, Methodist missionary to the Indians of the plains of the North Saskatchewan, there was a question. Such a great occasion as the visit of two white people in the persons of Rev. George McDougall and his son, John, deserved the best, but good, better and best meant nothing when there was absolutely nothing to serve. Yet necessity knows no law. The missionary killed one of his work oxen and when hosts and guests sat down, the main and only course was served — oxen meat with very little salt. Though it was tough and though there were no vegetables and no bread, there would be no surprise on the faces of the guests for they, too, were without food. One can imagine that more than bodies were fed at that meal, and hearts that were lonely were made glad by human fellowship. In place of conversation that had to be made in the halting words of a language which was strange to them, their tongues were loosed in friendly banter and earnest discussions of plans for the future. What an experience that must have been!

It is a far cry from that meal which took place at Smoking Lake, eighty miles northeast of Edmonton, in the year 1862, to the present when Alberta is celebrating its 50th anniversary as a Province of Canada. Alberta's dinner tables are among the best-laden in the world. Those men around that table that day never could have pictured the wheat fields, the gas and oil wells, the cattle on the thousand foothills and level prairies, the prosperous cities and the great potential of the Northland.



Beautiful Mount Rundle Commemorates Methodist Missionary.

Christian people in Alberta joining in the celebration are remembering that missionaries played their part from the very first.

As early as 1840, Robert Terry Rundle, a Wesleyan from England, became a travelling missionary to the Indians, and in seven years made a witness to Jesus Christ, which influenced the Indians for generations. Before there was anything but a trading post at Edmonton, and when there was nothing at Calgary or Fort MacLeod, Roman Catholic and Protestant missionaries followed the few explorers and traders and made the beginnings of agriculture and settlement. The first white woman settler was Mrs. George McDougall.

When Canadians sit down to dinner and are served prime western beef, it is well to remember that John McDougall drove the first cattle from Fort Garry into Northern Alberta and from Fort Benton in Montana into Southern Alberta. It is exactly one hundred years since Henry Bird Steinhauer, an Ojibway Indian, came to Lac la Biche and later Whitefish Lake and began his work. United Church people particularly cannot forget the heroism of those who came to travel the plains before there were any roads, cross the rivers before there were any bridges, and claim the Western land for the Dominion of Jesus Christ, just as surely as Jacques Cartier claimed the new world which he saw by planting the cross on Gaspé's coast.

After the dinner at Smoking Lake, arrangements were made for Brother Woolsey to accompany Rev. George McDougall out on the plains where the Indians were congregated. The first day's journey brought them south to the shore of the North Saskatchewan River at what is now Pakan and which McDougall chose for the influential Victoria Mission.

Camping on that spot, the first real difficulty that presented itself the next morning was the crossing of the river. A ferry crosses now, but then there was not even a boat. Peter Erasmus, the half-breed guide, instructed the missionaries to make

**Rev. R. Douglas Smith is minister of Robertson Church, Edmonton, Alta.*

a large hoop out of two willows. The only oilcloth carried by the party was then spread out on the beach and this hoop was placed on it and the corners and sides turned in, thus leaving the hoop as the rim of the frail craft. Into this ring was put the travelling outfit of the party, saddles, axe, kettle, frying pan, guns, ammunition, and their blankets. Several of the party then took hold of the hoop and carried it into the water. The weight of the material inside caused it to sag. However, to their great astonishment the whole thing floated buoyantly on the water. The guide then amazed the missionaries by saying, "Gentlemen, get into the boat." They took off their shoes, waded out into the stream and stepped into this strange contraption. Erasmus then tied a piece of "chewed buffalo line" to one edge of the rim of this queer boat and, catching one of the horses he led him up close and tied the other end of the line to the horse's tail.

John McDougall

George McDougall

Pioneered Work in Alberta.

Then, leading the horse out into the water, he swam beside him as the horse towed the craft across the river. Mr. McDougall and Mr. Woolsey sat in the boat looking like two eaglets in a giant eagle's nest. The rest of the party drove their horses into the water and, seizing hold of the horses' tails, were brought safely across the river.

If anyone needs to have his imagination stirred, all he has to do is stand today on the shore of the North Saskatchewan River at Pakan and picture himself either sitting in that boat or crossing it by hanging on to a horse's tail. The place of that crossing can still be found, but now it is marked by a historic cairn and the white gravestones of the McDougall children who perished in the smallpox epidemic that ravaged the plains.

Here was the Church in action. We expect to read such things of those who were the explorers and early settlers of our land. How easy for us to think of the Church as coming after those who are in the vanguard. In Alberta the Church was the vanguard.

While the names of Methodist missionaries come first in the story, the Presbyterians also followed and across the plains, before there were any railroads, in 1881,

(*Continued on page 27*)

The Steinhauer Story

Alberta Indians Celebrate Centenary of First Canadian Missionary to Prairies

By GERALD HUTCHINSON

BY WAGON, saddle horse, car and truck; and over every road and path, the Indians of Whitefish and Goodfish Lakes came to the Church to celebrate the centennial of the arrival in Alberta of Rev. Henry Bird Steinhauer in 1855.

The newly-renovated building was too small to hold all those assembled and many heard the service outside over the P.A. system. The church yard was alive with memories as old friends arrived to take part. Rev. George and Mrs. Denyes, who served there forty years ago, came from Manitoba; Rev. W. R. and Mrs. Cantelon arrived from Vancouver; Mr. J. D. Skinner journeyed from Rochfort Bridge, Alberta, to meet old pupils and friends.

Mrs. Cantelon took her old accustomed place, at the organ, Mr. John Rogers, the present missionary, conducted the service and gave the call to worship; Mr. Denyes, Dr. R. E. Finlay, Mr. Cantelon and Dr. Thos. Hart took part, and Rev. Roy C. Taylor preached in Cree on the text from Joshua 4: "When your children ask in time to come 'What mean these stones?' tell them . . ."

The Indian people love to sing and they do it well. "Nearer My God to Thee"; "Tell me the Old, Old Story"; "Just As I Am" were sung softly and with deep feeling as group after group moved to the altar rail during the Communion Service which followed the sermon. Some of the older Indians remembered Mr. Steinhauer and the congregation shared with them in a blessed hour of holy fellowship. At its conclusion the old favourite "There is a Fountain Filled with Blood" rang in triumph through the building. The Church was true and strong in that hour.

The Steinhauer Story

After the service the procession started. It was eight miles to Whitefish Lake where the Centennial Church had been built on the site of the one erected by Mr. Steinhauer.

And then through the pageant prepared under the direction of Mr. John Laurie of Calgary, the whole story of the coming of the Church to Alberta was unfolded before the large audience seated on the hill-side looking over the stage to Whitefish Lake. It began with the arrival of Rev. Robert Rundle, a Wesleyan from England, the first missionary of any Church to settle at Fort Edmonton and introduce to many of the native peoples a new life and hope. He worked alone in the vast reaches of the west with great effect until an accident forced his return to England. He went, leaving only his assistant, Benjamin Sinclair, a native layman of Norway House, to shepherd the flock. And it was seven long years, during which the faithful thought they were forgotten, before the first missionaries appointed by the Canadian Church arrived to lead the people on into a new day.

The audience gave rapt attention as the narrator provided the story, and the actors, descendants of the originals, dramatized the meeting at Fort Pitt where Benjamin Sinclair had come with the factor from Lac la Biche. Thomas Woolsey was a stranger, though a brother-in-law of Rundle, but Henry Steinhauer was an old friend and a relative by marriage. Woolsey wrote: "Language fails to describe the joyous manner in which he received us . . . It is an affecting thing to see a man in

(*Continued on page 27*)

Dr. R. E. Finlay and Chief Dan Mind

Old-timers meet at Goodfish Lake.

Rev. J. A. Davidson

Mrs. G. Carder

Rev. Victor Fiddes

Mrs. Jean Shilton

• Why Have Funerals? • Among the Doorkeepers

Ad Lib

By J. A. DAVIDSON

RECENTLY the newspapers reported that a young Unitarian minister in Toronto has set up a new organization to end "morbid and barbaric funeral rites" and "reduce the high cost of dying." These aims are to be fulfilled in part by eliminating sombre music, embalming, floral tributes, and graveside services.

One Toronto funeral director, asked to comment on the new organization, said blandly, "Sometimes it's the most expensive funeral that creates the impression of the best show." Another said that if the funeral was done on the cheap, "Many would feel that it would not be showing the right amount of respect. It would be like burying an animal. The public wants to honour its dead." And he added, apparently with some indignation, that there is "no such thing as the high cost of dying"; and he pointed out that prices for funeral services haven't kept up with the cost-of-living. Another said simply, "Money spent on sentiment isn't wasted."

It is fashionable in ministerial circles to blame the funeral directors for the excesses and extravagances of the modern funeral. And no doubt that's where much of the blame must go. There is some justification for the cynicism of Ambrose Bierce's harsh definition of a funeral as, "A pageant whereby we attest our respect for the dead by enriching the undertaker, and strengthen our grief by an expenditure that deepens our groans and doubles our tears." But let us not be hypocritical about all this. Let us not seek to evade our culpability by pointing fingers of scorn at the funeral directors. My experience has shown me that there are many honest and honourable funeral directors, and I will not damn them wholesale because of the hanky-panky of unscrupulous sharpies in that business. The widespread degradation of the modern funeral could not have come about had we church-people, both ministers and laymen, been less willing to compromise.

The root of the funeral problem is that we have sentimentalized death. Yes, the funeral directors must accept part of the blame for this — but could this dreadful sentimentality have come about had the Church been less timid? Are we not mainly responsible for what an English bishop has called "the hypocritical sentimentalism which gathers so densely about funerals"? Dr. George Buttrick has written, "Our little twitterings of comment and eulogy are almost a sacrilege in face of death's silent majesty."

The prime purpose of the funeral, the basic justification for the funeral service, is in the comfort which it affords the bereaved. It is the bereaved who count, not the general public. And in a Christian funeral it will be the comfort which is in the Gospel of Jesus Christ. There is little comfort in sentimental evasions of the *fact* of death, in ostentatious floral displays, in trivial music.

The answer to the semi-paganization of the funeral is not in indignation; the answer is in the Christian interpretation of death and all that that implies. The Christian funeral can be rehabilitated only as the Church puts her house in order; this is the responsibility of church-people, clergy and laity together.

The Manse Door

By GENEVIEVE CARDER

"A DOORKEEPER in the house of the Lord." The words have a pleasant sound, a delightful suggestion of humble but important workmanship. And to those who have been called to serve in the manses and parsonages of our land, the words have a special meaning, for they strike a sympathetic chord. We, too, are doorkeepers.

In a small white manse in northern Ontario, we first learned the importance of this phase of our calling. Our town was at the "end of the line." Trains that arrived during the evening from different directions did not depart until next morning. Beyond us to the west the new trans-Canada highway had not yet been opened to traffic. So it was that many an unwary traveller found himself stranded in a small town that offered little in the way of adequate overnight accommodation. Since ours was the only Protestant church in the area, we served as Travellers' Aid. The studio couch in our living room provided an overnight rest for a number of interesting folk. One young Pentecostal missionary and his bride, forced to continue their journey west by train, left us their car to sell for them. As an expression of appreciation, another guest gave us a year's subscription to the late Dr. Shields' publications. It was all an interesting initiation into what we have come to consider a most important part of our Master's work.

To any manse door there come many lonely and bewildered people. They may be strangers in town, they may be in very serious trouble, or they may need only a friendly smile, a cup of tea, or some simple information. More than a few homesick war-brides found their way to new friends and happier adjustments by knocking on a manse door. Newcomers to our land at the present time seek out the Protestant pastor's home and find there the advice and friendship they need. Sometimes these contacts are amusing. Always they are worth the time and effort involved.

One Saturday afternoon a minister of an All People's Church had just started to wash his car when his wife summoned him to the front door. He found there a worried little Russian lady, whom he knew only slightly. Her sister, she said, had arranged a christening party for this afternoon. The hall was rented, the guests were arriving, and the Orthodox priest who was to christen the baby had been called out of town. Would the kind pastor please take over? A quick change of clothes, a hasty call to the church for the silver baptismal bowl, and the minister was on his way. As soon as he entered the room where the relatives had assembled, and placed the bowl on the table, he became aware of sudden consternation among the women. They talked rapidly for a moment in their native tongue, and then one said hesitantly in English, "the baby—do you want him dressed or undressed?" In a moment the minister grasped the situation, explained the method and significance of our sacrament of baptism, the tiny guest of honour was hastily dressed, and the baptism proceeded.

Teen-agers knock on the manse door. They come to borrow books, to ask for

• Suburban Special

help with a debate or an oral composition. Quite often they come just for a friendly chat, and that is the sort of call the doorkeeper welcomes most of all. Our teen-agers are a fine lot! As we watch them graduate from C.G.I.T. and Tuxis, and take their places with poise and assurance in Young People's and on the Sunday School staff, we have confidence that the church of tomorrow is in good hands.

Yes, I would rather be a doorkeeper in the house of the Lord, than do anything else you care to suggest.

Spirituality with Vigour

By VICTOR FIDDES

ONE of the advantages of living close to the American border is that impressions of life on the other side are constantly seeping through to modify or correct misconceptions which we in Canada hold of our cousins. It is a favourite pastime of Canadians to expatiate on the superficiality of American life. I have reached the conclusion that it is a pastime that should not be indulged too freely, for while there is undoubtedly much that is superficial about the Americans and their way of life there is even more about them and their way of life that is good and wholesome. The same thing may be said of American Church life. A lot goes on in American churches that smacks of the sensational, but it is dangerous to generalize from this concerning the general state of church life in America.

This was brought home to me the other day when I was looking through the Church ads in the *Buffalo Evening News*. The ad of Christ Methodist Church, Snyder, appeared under the bold heading "Suburban Special." The "Suburban Special" turned out to be the 9.30 a.m. service of worship which had been arranged originally for the convenience of summer motorists. The regular service followed at 11.00 a.m., prior to which, we were informed, coffee would be served in the parlours.

A stranger to the Buffalo area might conclude that the church in question was a neon-lit affair out at the Five Points, and that the congregation was making a desperate bid to hold its own against the waves of secularism that were threatening to engulf it. What he would discover is that the church is a sedate colonial-styled building set in quiet grounds in one of the city's most attractive suburbs. Its exterior displays nothing more garish than a chaste bulletin board announcing that services of worship are at 9.30 a.m. and 11.00 a.m. On the afternoon that I visited the church I couldn't even smell the coffee.

This, whether we like it or not, is the way the Americans do things. They run their churches the way they run their politics. Just as the ballyhoo and carnivalism of a great political convention conceals the high seriousness of the candidates, so the outward display which the Americans make of religion fails to indicate the measure of quiet devotion and dedicated service of countless ministers and people to the service of Christ which is characteristic of church life. The fact is that in most of the American churches there is as much "spirituality" as there is in the Canadian churches, and in some of them there is a lot more vigour.

• Women are Pioneering

Prudence in the Parsonage

By JEAN SHILTON

ONE afternoon, when the Dominion Council W.A. was very young, I was at a Ladies' Aid meeting. The secretary of the Aid read to the meeting a communication from the Dominion Council W.A. inviting the Ladies' Aid to affiliate, and outlining the Council's programme of spiritual emphasis, and church and community responsibility. The invitation got a chilly rebuff that day, and one member pointed out that anybody who wanted that kind of stuff could join the W.M.S. In those days, in that town, the chasm which separated the Aid ladies from the Missionary ladies was wide and deep, and only the minister's wife tried to keep a foot on both sides of the chasm.

The years have rolled around since then, and one no longer talks of a chasm separating the Ladies' Aid and the Missionary Society. The Ladies' Aid has become the Woman's Association, and belongs to the Presbytery W.A. Its meetings include time for prayer and meditation, its business meetings are as short as possible, and its programmes cover a variety of subjects of concern to Christian women. The W.M.S., for its part, now includes several W.A. ladies in its membership; its programmes deal not only with the work on the mission fields, but also with subjects like senior citizens and social drinking. It tries to make a little extra money so that it can send some girls to camp or put flowers in the church, as well as meet its allocation.

As the programme of each group has expanded it has become increasingly evident that the line which divides W.A. and W.M.S. is artificial. Every Christian woman has a responsibility to her own church and to the world beyond her church and a truly Christian group must embrace both responsibilities.

Now one talks of federation, the union of our W.A. and W.M.S. into one organization for women of the United Church. The last General Council set up a Commission to study the matter and it is hoped by some that, when the Commission reports to the 1956 General Council, approval will be given to the combined organization.

As a member of the W.M.S. I have had misgivings about the matter for two reasons. How can missionary givings be sustained if the missionary emphasis is just one of several emphases in the new woman's association? True, more women will be giving a little, but will that match the sacrificial giving which has been characteristic of the W.M.S.? Experience seems to prove that it does. The women of the Methodist Church in the United States have tripled their givings to missions since they united in one women's organization.

What will become of the study programme in the new organization? It has been a precious part of the W.M.S. and its loss would be a disaster. Closer acquaintance with the W.A. programme has reassured me on this score. Both W.A. and W.M.S. programmes are now of a high order, and resourceful women will find many ways of doing missionary education within the larger group.

It looks as if the women of our generation are about to become the pioneers of a great new organization for Christian women. Let us pray that we shall lay a good foundation. •

Devotions By PETER GORDON WHITE

Tell the Nation Celebration

WHILE some of the tinsel of the festive season is still about us, and a few long thoughts are not unfashionable as one gazes into the new year, we might as well admit that not everyone who has been making a joyful noise this past month has been making it unto the Lord.

For some people "celebrate" is a verb with no object. They don't celebrate anything; they just celebrate. That may be one of the reasons the English Parliament of 1642 passed a law forbidding the celebration of Christmas, and sent a crier through the streets ringing his bell and shouting, "No Christmas! No Christmas!"

One really didn't expect to meet some fellow church-member pushing his way through tinselled trees at the shopping centre, ringing a bell and shouting, but of all people who might be in a position to cry out, "No Christmas!" church folk are the most qualified.

To be a worshipper at this season of the year, to be in truth a celebrant is to see only too clearly what can happen to people caught up in the mass hysteria of celebrating they know not what. Children: frightened, tired and glutted. Adolescents: over-stimulated, under-educated, travelling with the crowd. Adults: burdened people with sore feet, vaguely aware that "pay nothing till '56" means that bills are due next month.

It would be too bad if people found a kind of sanctification of all this chaos in the church. Certainly it's a great time for business. But at this time of the year the church is more than a head table guest at a Chamber of Commerce banquet. We are celebrating God's gracious giving of himself, and the thought is almost more than we can bear. Penitence and adoration fills us and thrills us into whispered awe and silence. This infant Prince of Peace is born into pain and suffering. This Word made flesh will be pierced by hate made into spikes.

Just what have we been celebrating around here?

We have been celebrating God's great gift to man, for in this Jesus — born in Bethlehem, raised in Nazareth, crucified on Calvary, and victorious over death and the grave — God was revealing himself, offering himself to humankind.

Through faith one is able to discern that God has continually revealed and offered himself in many ways and by many witnesses. Whenever these ways have been comprehended even in part, men felt an inner certainty. "This is the Word from God," they said. "This is his Mind, his Will for us."

When Jesus came preaching that the kingdom was at hand, when he came willing to face death itself for righteousness' sake, those blessed ones who were spiritually quickened, knew that God's Word had come to them in clearest accents. And one of them wrote: "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

This is the starlight of the Nativity, the bright pin-point against a dark infinity. This is the central truth about him whose birth we celebrate. God, in Christ Jesus, has come among us, to be with us always, never to forsake us.

This is what we have been celebrating. Let's keep it in mind through this year of our Lord nineteen hundred and fifty-six.

365 Tomorrows

ONE of the more sensitive and unusual comments to come to our attention recently is this one by I. S. Dodd. It is the kind of clipping we like to carry round for a week or two until we soak up some of its ideas:

"The New Year's Day divides the past from the present; it draws a sharp line between the has-been and the may-be. It compels us to think of what is gone forever; it brings us face to face with the unknown possibilities of what is to come.

"Every new day does this; each night when we lie down to rest marks something that has slipped away beyond our grasp. And each morning sunrise opens a new unwritten and unknown chapter in our lives. The New Year does the same thing, only in a larger and therefore more searching and disturbing manner. It compels us to think, not simply of yesterday, but of a whole year of yesterdays past and gone. Few of us can look back over a year of yesterdays without being reminded of things that have made a difference in our lives.

"The New Year also compels us to look forward, not simply toward tomorrow, but into the unknown possibilities of three hundred and sixty-five tomorrows. It matters little that no vision of ours can pierce these tomorrows; the very fact of the New Year projects the shadows of these tomorrows before our faces. We wish each other a happy New Year. It is a good, a kindly wish; yet the wishing of it is a confession that the New Year contains possibilities beyond our power to reach with anything more than kindly wishes. The New Year brings us face to face with the ever-present mystery of time. Ordinarily we live in the present, and it is well for us that we must do so. Our duties, our work in life require our presence in the present. But it is a mistake to depreciate the past, and a greater mistake to be unmindful of the future."

Prayer at New Year

ALMIGHTY GOD, have mercy upon us, who, when troubled with the things that are past, lose faith, and courage, and hope.

In thy grace uphold us, that we, being sustained by a true faith that thou art merciful and forgiving, may go forward; keep thy commandments; rejoice in thy bounty; trust in thy mercy; and hope for eternal life. Grant that whate'er betide we may always remember that we are in thy keeping, so that, in darkest days, close to thee, we may have courage to go on and faith to endure, even unto the end; through Jesus Christ our Lord. Amen.

George Dawson

"New Things Do I Declare"

BEHOLD, the former things are come to pass, and new things do I declare. . . Sing unto the Lord a new song, and his praise from the end of the earth." (Isaiah 42: 9, 10)

At the close of his sermon on "The New Being" theologian Paul Tillich says:

"Reconciliation, reunion, resurrection—this is the New Creation, the New Being, the New state of things. Do we participate in it? The message of Christianity is not Christianity, but a New Reality. A New state of things has appeared, it still appears; it is hidden and visible, it is there and it is here. Accept it, enter into it, let it grasp you."

Candle Lighting

ONE of the pleasant traditions of this season is the annual candle-light service found in the majority of United Churches across the land. Worshippers sense much meaning in the simple, symbolic act of the living flame.

From one of the church workers in our Maritime provinces—Mrs. Dora Sabean—come these few lines. They say a great deal to the heart.

We are lighting candles in the dusk,
God and I.
I hold a tiny flame in my cupped hand
He lights the sky.

We are lighting candles in the world,
God and I.
My soul is like a tiny gleaming spark:
His glows on high.

We can help God show the world the light,
You and I.
We can fight the dark of sin and want,
Shall we try?

People

Miss Irene Moore with one of two healthy babies on the Leper Island, Hong Kong.

From Hong Kong

Miss Irene Moore, Reg.N., W.M.S. missionary who has for the past three years been matron of nursing on the leper island Hay Ling Chau at Hong Kong, came home to spend Christmas with her parents, who celebrated their diamond wedding anniversary at Thamesville, Ont., last year.

In preparation for her coming, and following a visit from Rev. Howard King, who had toured Leper missions in Africa and Asia, Rev. Robert Bates, minister of the Thamesville Church, preached a sermon on Leprosy introducing it by reference to Miss Moore and his own experience as a boy in Japan.

* * * *

The Countess of Listowel was a recent visitor at Alma College, St. Thomas, Ont., speaking to the students on International Affairs and meeting Miss Patricia Connors, whose home is in Listowel, Ont., founded by men from Listowel, Ireland.

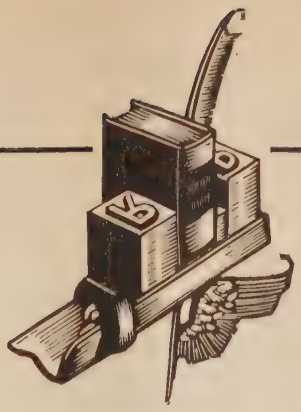
* * * *

Rev. J. C. MacDonald, D.D., of our Trinidad Mission, now on furlough, has been doing considerable speaking in the Maritime Conference in behalf of Missions. He addressed W.M.S. groups in Sydney Mines; students at Pine Hill; and preached at a number of points in Cape Breton and that area.

Via Bob-Sled

Steven and Nancy Bearhead.

Blizzard - blocked roads made it necessary to bring the wedding party to the Duffield, Alta., Mission House on a bob-sled drawn by bedecked horses. Nancy Bearhead was married to Steven Bearhead, the Rev. Roy C. Taylor officiating.



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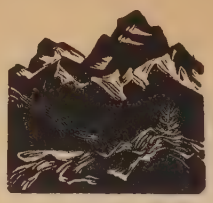

New Books

TREASURE FROM JUDAEAN CAVES

By R. B. Y. Scott. The discovery of the Dead Sea Scrolls is by general consent of scholars the most remarkable discovery in the history of Biblical archaeology. It has made front-page newspaper headlines recently. Here the story is told by a scholar in language which anyone can understand. $1.25.

POWER FROM THE BIBLE

Devotional readings selected by Kirby Page. Thirty pages of beautiful devotional readings from the Bible. They challenge the reader to more complete commitment to the service of God. They nourish the spirit in hours of distress and discouragement. An excellent book with which to start the New Year. 25 cents.

THE PRAYERS OF JESUS

By Ralph Spaulding Cushman. This inspiring devotional book includes all the recorded prayers of Jesus, together with meditations and verse by a greatly-loved religious writer. A rewarding book for both personal meditations and group worship services. $1.75.

WHAT IS VITAL IN RELIGION

By Harry Emerson Fosdick. Twenty-one hitherto unpublished sermons by a great preacher. Most of them were delivered from the pulpit of Riverside Church, New York. Robust messages of intense faith for today. Even if you have other Fosdick sermons in your library, you will want these—his best and his last. $3.00.

ALL OF THE WOMEN OF THE BIBLE

By Edith Deen. The first comprehensive book ever written on all the women of the Bible. It is a reference book second to none, with 316 concise biographies. The author, an experienced journalist, has told the stories extremely well. $4.95.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

We turned on the radio one August day and heard Dr. R. B. Y. Scott's familiar voice coming over the air from Montreal in the first of a series of three broadcasts on the Dead Sea Scrolls. We listened to them all and found them fascinating. Dr. Scott, well-known United Church minister, formerly of the Faculty of Divinity, McGill University and United Theological College, and now of Princeton, did research in Palestine in 1951 and returned there in April, 1955, for scroll fragments from one of the Qumran caves for McGill University, to be known as the J. H. Birks Memorial Collection. The broadcast text has now been published between attractive looking paper covers under the title *Treasure from Judaean Caves.* (Toronto: Ryerson Press) $1.25. Much has been written on the discovery of the Dead Sea Scrolls and the subsequent developments which Dr. Scott says are among the most remarkable events ever to take place in the field of Biblical archaeology. This small book tells in broad outline what is going on. "Some of the Scrolls," says Dr. Scott in his Foreword, "bring us closer than ever before to the original text of the Old Testament. Others open wide a window through which we can look into the world where Jesus lived and taught and where the New Testament was written."

The Gift of Power

By Lewis Joseph Sherrill. (Toronto: The Macmillan Co. of Canada, Ltd.) $3.00.

With a modern philosophy of Christian education, this book from the pen of Dr. Sherrill, author of *The Rise of Christian Education, The Opening Doors of Childhood,* and *The Struggle of the Soul,* asks three vital questions:

Why is man so profoundly disturbed today?

Is the Christian religion relevant to contemporary conditions?

How can the church's educational work be made more relevant to the deeper needs of our time?

These questions bring into focus the widely recognized gap between man's scientific and technological advances and his undeveloped spiritual power. To bridge this gap, Dr. Sherrill explains the potential of the self and the root of man's anxieties.

We *can* cope with the serious plight of modern man, the author believes. Christian religion can teach men to receive that gift of interior spiritual power that will match the development of the physical sciences.

Garden Gateway to Canada

By Neil F. Morrison. (Toronto: The Ryerson Press.) $5.00.

Reviewed by Henry Mick.

The volume before us is a history of Essex county in south-western Ontario. Seldom has a county been more fortunately located or richly endowed. Bounded on three sides by the upper reaches of the St. Lawrence waterway, everywhere it is possessed of fertile soil. Here, too, is Point Pelee, as far south as northern California, and with one of the most unique parks in Canada; and here is the Jack Miner Bird Sanctuary, famous throughout the world; as here are large units of three automotive empires.

The county is also rich in tradition and beauty. At Amherstburg, on the site of Fort Malden, now is a museum stored with treasure which bears testimony to valor in peace and war. Should someone ask for the loveliest spring or summer rural drive in Canada, he could be directed from Kingsville to Leamington, with as little fear of challenge as the walk from Stratford to Coventry.

Never was a county more fortunate in its historian. The facts are accurately delineated; the major events placed in their true setting with imagination and skill; and little is omitted. The great personages of the past are presented vividly: Indian, French, British, American, and Canadian, sometimes as enemies, often as friends. Hospitals, schools and churches come into being, and expand. New ones are built as the population grows. Railways are constructed; factories spring up; workers come from afar; capital flows in, and finished products roll out.

In recent years the Border Cities became the City of Windsor, which, with its growing suburban areas, is now fourth city of the province. But, what is more significant, is the propinquity to Detroit, fifth largest urban area in the United States.

When Dr. Morrison finished his work he had no idea what a distinctive service he was rendering The United Church of Canada. Though one of our best informed laymen he could not have known that the General Council would be meeting in Windsor in 1956. But so it is, and in less than twelve months hundreds of Commissioners will assemble for that national convocation. No better preparation can be made for a full appreciation of Windsor and its environs than a careful reading of *Garden Gateway to Canada,* so replete in relative information, and so profusely illustrated.

Minding Our Own Business

By Charlotte Paul. (Toronto: Random House of Canada Ltd.) $4.95.

After having her first novel, *Hear My Heart Speak,* published in 1950, and an historical novel, *Gold Mountain,* in 1953, Charlotte Paul here tells a light-hearted real-life story of a young couple who bought a small town newspaper in Snoqualmie, Washington, and brought up their children on printer's ink and borrowed money.

It's the author's own story. From big-city reporting to ownership of a small town weekly. That's the step that Charlotte Paul and her husband took in 1949, leaving the rush and roar and the security of the city payroll to take all their savings and their two sons and assume ownership and editorship of a run-down weekly newspaper and an unprofitable printing shop on the west coast.

In 309 pages, Miss Paul tells of inherit-

ing some unusual employees, a pot-bellied wood stove and some outdated equipment. She recounts the trials and tribulations of the early years in the publishing business, with 15-hour work days and seven-day work weeks, mechanical difficulties, temperamental pressmen and Linotype operators, an acute shortage of money, and vociferous subscribers—readers who proved to be "editors" with all sorts of idiosyncrasies.

This is a book of heartening achievement over crushing obstacles and family crises, told with humour and a blithe acceptance of life as it came to the author and her family.

For Youth

The Map Maker—The Story of David Thompson

By Kerry Wood. (Great Stories of Canada series.) (Toronto: The Macmillan Co. of Canada, Ltd.) $2.00.

When J. B. Tyrell, then Government Surveyor, went to the Rockies in 1880, he was amazed at the accuracy of the old maps with which he was supplied, and on his return to Ottawa he discovered they had been prepared by David Thompson and the 39 journals written by the same man were filled with information about Indian life, fur and game animals, plants and trees, landmarks, and the beauty of the Canadian hinterland. There were 11 books of survey and astronomical notes and the wonderful Narrative written by the half-blind Thompson in his late 70's. Through Mr. Tyrell's efforts the Champlain Society published it. This present book tells something about the man who travelled fifty thousand miles by canoe, on foot and horseback, and accomplished the amazing feat of mapping half a continent. It makes interesting reading, particularly for the teen-age boy. The excellent illustrations are by William Wheeler.

Bugles in the Hills

By John F. Hayes. (Toronto: The Copp Clark Co., Ltd.) $3.00.

On the last trip made by the famous Red River carts, carrying supplies from the States to Winnipeg, Bill Walton with his trained horse, Streak, becomes involved with the leaders of a group of men smuggling whiskey to the Indians in exchange for valuable furs. Bill overhears the plans of these men, which he relays to the "Red Coats," the newly-formed organization of the Mounties. He is taken on the Force as chore boy and scout to direct the Mounties in their attempt to capture the smugglers. In the trek from Winnipeg to Fort Whoop-la many dangers and exciting adventures befall Bill and the Mounties. The climax of the trip and Bill's reward make a thrilling story. John F. Hayes, eminent Canadian boys' author has based this excellent book on historic facts and events.

Films for Children

The Children's Film Library of Toronto, interested in the article 'Saturday Matinee" by Mary Lowrey Ross in the Nov. 15th issue, have sent us information about their Rating Committee which in the Thursday editions of evening papers lists suitable films for children to be shown the following Saturday.

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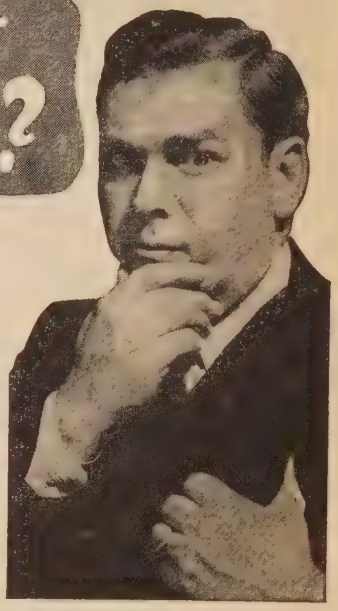

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Article VII. *Of the Lord Jesus Christ.* "We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the Cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides for ever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King."

Statement of Faith

Article II. *Jesus Christ.* "We believe in Jesus Christ, the Son of the Father, Who, for us men and our salvation became man and dwelt among us.

"We believe that He lived a perfect human life, wholly devoted to the will of God and the service of man.

"We believe that in Him God comes face to face with men; so that they learn that God loves them, seeks their good, bears their sorrows and their sin, and claims their exclusive faith and perfect obedience.

"We believe that in Jesus Christ God acted to save man, taking, at measureless cost, man's sin upon Himself; that the Cross reveals at once God's abhorrence of sin and His saving love in its height and depth and power; and that the Cross is for all time the effectual means of reconciling the world unto God.

"We believe that Jesus was raised victorious over death and declared to be the Son of God with power; and that He is alive for evermore, our Saviour and our Lord.

"So we acknowledge Jesus Christ as the Son of God Incarnate, the Saviour of the world."

Catechism

Question 20. *"What did Jesus Christ do to save us?"*

"Jesus Christ showed us the Father, and overcame sin for us; and He enables us to fulfil the good purpose of God."

Question 21. *"What did Jesus Christ show us about the Father?"*

"By His life and death Jesus Christ showed us how God loves us, how He hates sin and takes our burden upon Him, and how He would have us love and serve Him."

Question 22. *"What did Jesus Christ do to overcome sin?"*

"Jesus Christ took our sin upon Him and bore it on the Cross, and God set His seal on Christ's work by raising Him from the dead and exalting Him as Lord of all."

Question 23. *"How does Jesus Christ enable us to love and serve God as we ought?"*

"As the living Lord, Jesus Christ gives us strength to think and act according to His holy teaching and example."

Newfoundland Log

By H. M. DAWE

The Moderator in Action

THE Church in Newfoundland was happy to welcome its Moderator. He arrived at Gander Airport on October 4th and in a unique ceremony during which he operated a steam-shovel provided by North Shore Construction Company for the occasion, he expertly turned the sod for the United Church manse and church building at the new Gander townsite.

Other highlights of the Moderator's itinerary included the laying of the cornerstone of the Harrington Building, a new extension to Prince of Wales College in St. John's, named in honour of a beloved former principal, the proceedings of which were telecast; the dedication of a new manse at Harbor Grace to replace the fine building destroyed a few years before in a fire that almost wiped out a large business and residential section of that historic town; addressing area rallies and conducting ministerial retreats in Bonavista, Burin, Carbonear, Grand Falls, St. John's and Twillingate Presbyteries during a three week itinerary; meeting thousands of children in schools operated by the Boards of Education of the United Church in Newfoundland; being guest at the United Church College Residence in St. John's to talk to teachers in training from all over the province, and lecturing to one hundred students at the International Relations Club at Memorial University of Newfoundland.

During his last Sunday, the Moderator broadcast a special message over Wesley Church's station, VOWR. In the evening he attended the 140th Anniversary service at Gower Street Church.

The President Officiates

Rev. R. N. Rowsell, President of Conference, flew from "Gander to Goose" to dedicate the church and manse at Happy Valley, Labrador, a new community which has come into existence because of its proximity to the Goose air base, and where Rev. W. G. Yates is the minister.

The President also dedicated the new school chapel at Dunville, another defence area community which has grown up close to the Argentia naval, military and air base.

Christian Education in Newfoundland

A Christian Education Office and Book Room has recently been set up in St. John's under the supervision of Miss Ruth Tillman, Christian Education Worker for the Newfoundland Conference. First visitor from the Board of Christian Education was Rev. W. N. Blackmore, Boys' Work Secretary on a two-week itinerary in November.

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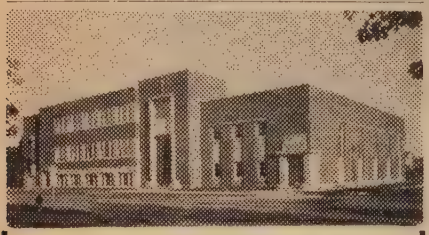

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Churches

Dedications

A lovely little white church stands on a gentle rise in the village of *Lemsford, Sask.*, a fitting memorial to the men and women who dreamed and worked towards the day they would have a church of their own. Opened in 1952, a recent special service was held when furniture was dedicated. Rev. A. Cross, minister of the Sceptre Charge of which Lemsford is an appointment, received and dedicated a pulpit and drape, a communion table, pulpit lamp and silver baptismal bowl, pews, notice boards, and a number of pictures.

Volunteer labour has continued to add to the church since dedication, a porch being added, painting done, linoleum laid, and an oil furnace installed. There is no debt.

* * * *

Trinity Church, Drummondville, Que., Rev. W. B. Perry minister, opened and dedicated a new hall, the President of the Montreal and Ottawa Conference, Rev. T. D. F. Everett, presiding. This is the fulfilment of a cherished wish of many years. A successful financial campaign made the hall possible and paid for new pews installed and dedicated at a later service.

* * * *

Walsingham, Ont., Church, on the Port Rowan pastoral charge, held a special service recently when the minister, Rev. C. Sinclair Jones, dedicated a new set of pulpit furniture, communion table and pulpit bible.

* * * *

Rutherford Church on the Florence-Rutherford charge, Cliff Kelly, student supply, held a re-dedication service following a complete transformation of the church interior. The speaker was Rev. D. M. Stinson, Straffordville, a former minister, and about 300 people attended. Memorial gifts presented by members of the congregation included eight windows. A turkey dinner was held later in the week attended by a large number from the community.

* * * *

Bindloss, Alberta, Church, part of the Empress Charge, Rev. Donald H. Parr minister, dedicated a new church on Nov. 2nd, the realization of the dream of a handful of homesteaders meeting in prairie shacks forty years ago. Many hundreds of hours of volunteer work have provided a lovely little church worth nearly $15,000 which can be seen for miles across the prairie, an inspiration to all. The building contains a chapel seating 90. The furniture and two stained glass windows were given as memorials.

In bitterly cold weather *St. Andrew's Church, Port Moody, B.C.*, was burned, only a charred ice-encrusted hulk remaining after a valiant futile fight. Already plans are being made for a new church. Rev. W. M. Cameron is the minister.

Evangelistic Missions

Six rural churches, *Metcalfe, Kenmore, Vars, Osgoode* and *Navan*, met in *Russell* Church for a Mission for Workers of the Church—a three-hour evening service of witness and communion — conducted by Rev. Thomas McNaught. A team of three ministers and five laymen and women took part, the former leading in prayer, scripture reading and preaching, the latter addressing the officers and church leaders. Mrs. Collins, Manotick, Mrs. Robert Gamble, Russell, Mr. Hugh Wilson, Osgoode, and Mr. and Mrs. R. J. Fraser, Ottawa, presented the claims of personal evangelism.

* * * *

Grace Church, Gananoque, Ont., held two weeks of special evangelistic services as part of the Evangelistic Mission. The general theme was "Salvation" and the ministers included Revs. J. A. Payton, William Thornloe, and Mr. and Mrs. R. J. Fraser, Ottawa.

* * * *

Montreal Presbytery had a day's retreat for full-time workers.

* * * *

Preaching and special missions to church workers held during the fall months are reported to have had a definite quickening effect on the spiritual life of Newfoundland Conference.

Grace Church, Vancouver, B.C., Rev. T. D. Barnett minister, invited parents to a series of Parent-Teacher meetings at the first of which Mrs. Scott Kennedy, Supt. of the Church School, presented Religious Education objectives by means of a chart, and Mrs. A. C. MacKay demonstrated Visual Aids as of value to parents in child-mind training.

The new Christian Education unit, First Church, Dawson Creek, B.C., was formally dedicated by Rev. J. C. Gardiner, Edmonton, Alta., at special services conducted by the minister, Rev. E. S. Reikie. A section of the hall and congregation is shown.

Signing the Charter Roll of the Eastview congregation in East Belleville are men and women active in the organization. Seated, left to right: Mr. C. White, Vice-Chairman Extension Committee; Mrs. T. Ripley, Secretary Women's Committee. Standing: Mr. L. O. Read, member of the Extension Committee; Rev. J. W. Flatt, member of the Extension Committee; Mr. R. Wightman, Superintendent of the Sunday School; Mr. J. Allen, President Men's Committee.

Why the Church?

For several years to the question "Why should I consider the Church as a life work?" St. Andrew's College, Saskatoon, has been supplying the answer.

They do it by inviting prospective candidates for the ministry to a Week-end Rally at the college, this year on Nov. 12th and 13th. There, in co-operation with the Committee of Education and Students in the Saskatchewan Presbyteries and with the assistance of Dr. H. R. Lane, Rev. L. R. Agnew and Professor W. J. Rae, the outline of the life and work of a candidate, the requirements for the ministry, and the Call of Christ to young people were presented. Worship and Holy Communion were important to the occasion.

And then, on Nov. 23rd, 38 students with the St. Andrew's Faculty went by bus to Wilkie to meet with a group of young people from the various charges brought together by the Committee on Education and Students, convened by Rev. David Kilpatrick. They made up more than half of the congregation and listened earnestly as the claims of the ministry were placed before them. The student chorus sang. Coffee and doughnuts after the close of the service gave an opportunity for individual conversation.

Charter Roll

On the day of signing, the Charter Roll of the new *Eastview* congregation in East Belleville contained 60 names with the hope of 100 by closing time. While the church is not yet constituted, active men's and women's committees are at work and 60 boys and girls attend Sunday School. A site has been purchased and plans made for the construction of the first unit of the church.

* * * *

Mountain View Church, Moncton, N.B., Rev. H. L. Chappell, minister. Begun five years ago to house a congregation newly constituted and then worshipping in the Georgetown School, the Church is not yet fully completed, but it ministers to about 200 boys and girls in the Sunday School as well as in mid-week organizations. Rev. Alfred Davies, Lakeburn, N.B., was the fifth anniversary morning preacher. The newly organized Men's Association conducted the evening service with Mr. R. Allison Profitt, P.E.I., as speaker.

"So Big"

Grantham Church, St. Catharines, Ont., 75 years old, in 1952 held one session of Sunday School in the Church and in the Maplewood School before morning church. In 1953 with the growth of population in the area, a new hall was built and opened. And now in 1955 that hall is outgrown and once again ten classes are meeting in the school, and there are three sessions of the Sunday School.

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BERLIOZ
The Roman Carnival
Netherlands Philharmonic, Walter Goehr, Cond.

WAGNER
Die Meistersinger, Prelude, Act 1
Zurich Tonhalle Orch., Ackermann, Cond.

DUKAS
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Utrecht Symphony, Hupperts, Cond.

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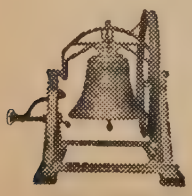

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. How old should our children be before they attend the minister's Church membership class?

A. Children vary a great deal in the ages when they come to understanding of such matters. Many ministers, however, find that they are frequently ready to think seriously about the meaning of joining the Church at about age thirteen. Perhaps when they express the desire themselves is a good guide.

Q. A lot of our friends go to church every Sunday morning and then in the afternoon they do what they like. Don't you think we should be able to have a holiday in the afternoon if we go to church in the morning?

A. Too bad for you that the Commandments don't just say, "Remember the first half of the Sabbath day . . ."

Q. We live in a small town and people talk about us behind our backs. Is such gossip sinful?

A. Maybe, if it is malicious. On the other hand it may be very friendly gossip; if they weren't interested in you they would not talk about you. If you are going to have friends and going to be known, you'll get talked about. If you aren't, you won't. You might go to a big city and few will bother to discuss you behind your back.

Q. In our Y.P.U. meetings someone usually takes a Psalm from the "Hymnary" to read for a lesson. The minister says this isn't a very good idea, but it's a lot handier and they seem suitable to me.

A. We agree with your minister. Most Psalms are really hymns. If only one lesson is being read at a service, something from the Gospel, or maybe an Epistle or something from Prophecy, is more suitable.

Q. Is a minister of the United Church required to take a vow never to drink?

A. No.

Q. What is the length of the normal course of study for the ministry?

A. Three to four years in University, and three years in Theological College.

Q. Do divorced persons have to give two weeks' notice to a United Church minister before he may marry them?

A. It was required from 1948 to 1950 but the ruling was then repealed.

Q. Has a minister the right to refuse to marry people he doesn't think should be married?

A. Yes.

Q. Does a United Church minister have to pay into the Pension Fund, or can he follow some other method of saving?

A. He has to. There is no objection to him following other methods in addition, if he can.

Q. Do you know whether Billy Graham ever went to college or not?

A. Yes. He has an A.B. (B.A.) degree from one, worked on an M.A. at Chicago, taught in a University for a time, but laments the fact that he did not attend a theological or divinity school. His Doctorate is honorary.

Q. Is it permissible to elect an adherent who is not a member of The United Church of Canada to the Committee of Stewards?

A. Yes. But not to the Session.

Q. What does A.O.T.S. mean?

A. As One That Serves.

Q. Can you recommend a good present for a minister?

A. If you are thinking of a small personal gift, we would suggest a membership in a book club, or a paid-up order for books, a subscription to a good magazine (we presume he already has THE OBSERVER), or a good book, although considerable care should be used in the choice of an individual book. If it is a larger gift from the Board or congregation, a cheque, which might be earmarked for books, would be acceptable. (Sorry we nearly got carried away with that one.)

STEINHAUER

(*Continued from page* 15)

ears, and especially so to find his weeping because deprived of the Gospel."

The drama moved swiftly through the successive stages of Mr. Steinhauer's work —the year at Lac la Biche, then the beginnings of the Whitefish settlement. It is thrilling now to realize that the few camps of Indians who settled with Steinhauer in early 1857 were the first Indians to begin settled community life. His own report was quoted describing the making of the first wooden hoes, then the procuring of a plough which had to be pulled by men because the horses would not be harnessed. A dozen Indians pulled the self-same plough across the stage with James Steinhauer guiding it. Schools and civilizing influences accompanied agriculture from the beginning, and a deputation, composed of Richard Hardisty, Chief Factor Christie, George and John McDougall, visited Whitefish and examined the students with respect to reading, writing, spelling, geography, arithmetic and Bible history.

Note: Two booklets were prepared for distribution during the centennial celebrations. Mr. Sam Bull, one of the oldest members of the settlement, an outstanding Christian, wrote the story of the Whitefish Lake Settlement from his memory and knowledge. Rev. Gerald Hutchinson, Telfordville, Alta, Chairman of the Archives Committee, prepared a booklet out of Church documents outlining the biography of Mr. Steinhauer and Mr. Woolsey and the developments which took place under their early ministry.

They reported that "The Indians at Whitefish are in advance of all other natives of the Saskatchewan country, which speaks well for the ability and devotion of the missionary."

And that missionary, as a little Indian boy, was attracted to the mission on Lake Couchiching, Ontario, and was given an unusual opportunity by a Philadelphia banker who had lost a son and wanted to raise a foster son. Given the name Henry Bird Steinhauer by his sponsor, he went to college, headed his class in his last year, thoroughly proficient in both Greek and Hebrew. On his western mission, though isolated from scholarship, he kept up the habit of reading a chapter each day from the Hebrew. Not only did he, himself, progress from the illiteracy and paganism of the wigwam to the front ranks of Christian scholarship and practical culture, but he carried with him a whole settlement into new and abiding ways. This influence is evidenced today even after an unhappy interval when the people at Whitefish felt they were back in the days after Rundle, and Steinhauer had not yet come. However, they rejoiced when just one year ago, Mr. J. Rogers came to them to begin work in earnest. Will he stay? Will the Church support him? Perhaps the Commission now set up will supply the answer to a great hope.

Mr. Steinhauer did not live to see the troubled days of the Rebellion and the gratifying strength and loyalty of his followers under the famous Chief Pakan, who not only denied the rebels his support but led his people on a gruelling march to Fort Victoria to offer their services to the troops. Rain cut short the pageant, but it was a full and satisfying experience to stand on the site of Steinhauer's labours, visit the grave in which Steinhauer and Sinclair were buried together on New Year's Day, 1885, examine the plough they used before 1860, and a mill stone found under the foundation logs of the church built in 1870. In the Centennial Church the old bell is ready mounted to ring again. Except for the rain the new building would have been dedicated and we would have joined with the Indian congregation in praying for their future work and worship.

On the day following the service the crowds again gathered for sports and entertainment, climaxed in the evening by the great feast for which the Indians had been preparing for months. Not even the rain that came could spoil the quality of the banquet in the crowded school room or disturb the programme of speeches under the able chairmanship of Chief William Bull. The aged Sam Bull spoke, and James Steinhauer for his family, and William Bull for the people. Everybody shared the 100th birthday cake which marked the celebrations. The days together revealed a wonderful heritage and awakened the expectation that the Church must move forward in strength and confidence in its work amongst Indians.

100 YEARS

(*Continued from page* 15)

Alexander Baird came to Edmonton, as the first resident Presbyterian minister. The name of James Robertson stands out like a mountain peak. For 21 years he travelled in his Superintendency until from one Presbytery in 1881 with four congregations and 18 missions there were in 1902, 18 Presbyteries, 141 congregations and 226 missions giving service at 1,130 points. This man with his giant vision and spirit laid the foundations of the strong Presbyterian Church in the West which has come into our United Church. "Canada, west of the Great Lakes, was his Mission Field."

Those who followed, like Dr. D. G. McQueen, of First Presbyterian Church, Edmonton, contributed much to the colour and the development of the communities in which they lived as ministers.

(*Over*)

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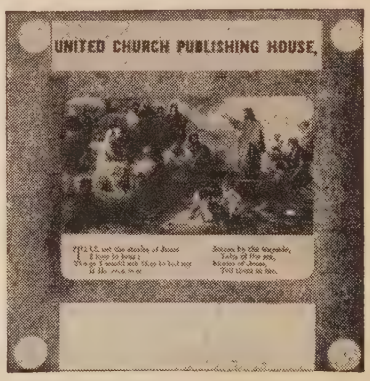

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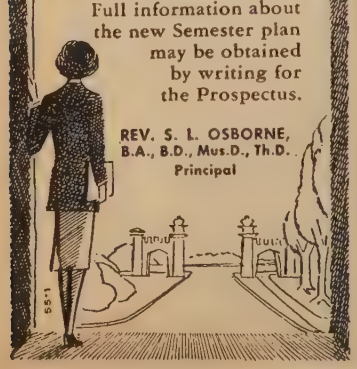


One of the fascinating things about Alberta today is that the pioneer times are within living memory. In our Churches sit men and women who themselves lived in sod-houses, rode barges down the river which provided the only highway, broke the prairie sod, and lived in tents in 50 degree below weather. St. Stephen's College at its last Convocation granted honorary degrees to three of these pioneers—R. E. Finlay, R. E. Pow, and T. T. Reikie, whose early ministry in this province began before 1905. They represent several whose names are on the Conference Roll now and who are real pioneers. The tales of the early days when the "saddle-bag preachers" rode the prairie trails are a vital part of the history of the West.

These are some of the things which Albertans are remembering. To know them is to realize that we do not have to look to Davy Crocketts of any other country for thrilling stories of adventure. In Alberta we can find the heroic tales of the frontier among the men and women who, because of their Christian conviction, came in faith to evangelize, settle and develop a great province. ●

UNMARRIED MOTHER

(*Continued from page* 13)

A. Yes, we receive a large number of reports from girls, stating that they are happily married and taking their place in the church, furthermore are using the bitter experience through which they have passed constructively for the good of others.

Q. I understand that a girl cannot be admitted to Victor Home a second time. Is this policy intended to act as a warning and deterrent to girls, or as a means of protecting couples who adopt children?

A. The Victor Home policy states that repeaters cannot be admitted. It might indirectly act as a warning or deterrent to girls. It can also act as a means of protection for couples who adopt children as they are somewhat reluctant to accept a child whose mother is a repeater. But this did not entirely inspire this point in the policy committee's decisions; it was primarily a matter of limited accommodation.

Illegitimacy in Canada

Dealing with the Canada-wide illegitimacy picture, here's how Dr. Mutchmor answered my questions:

Q. Of the 416,825 live births in Canada in 1953 (the last year for which official statistics are available), 3.8 per cent. were illegitimate. The rate is the lowest it has been in the last 15 years. In your opinion, are there any underlying social or economic conditions responsible for the high illegitimacy rate of the 1940's and the gradual decline in the '50's?

A. The 3.8 per cent. rate for illegitimacy is about the average for some years past. The rate has been as high as 4.1 per cent. or higher for several years, the highest rate was in Nova Scotia. The gradual decline in the '50's may be due to improved economic conditions. It may be due also to the fact that during and after World War II, young people did not hesitate to marry. The two income economic family pattern is now quite general and it might be that this method of financing family life and thus making marriages more readily contracted, has resulted in a lower illegitimacy rate. It should be noted, however, that the two income family method, while probably reducing illegitimacy, has many unfavourable aspects, including much child neglect, particularly in suburban areas.

Q. Do statistics such as those supplied by the Dominion Bureau of Statistics tell the whole story? Would you say the situation is better or worse than the picture presented?

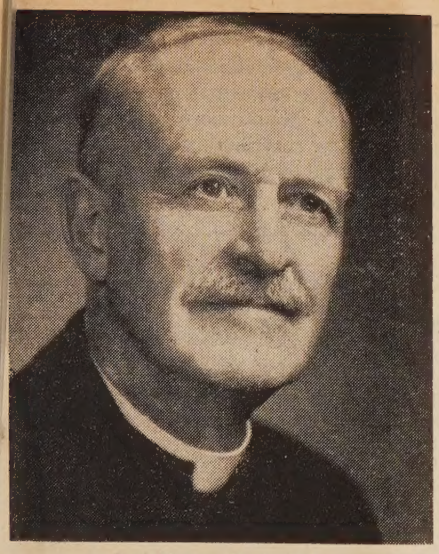
A. No, the D.B.S. figures do not tell the whole story. Many students of illegitimacy think that some unmarried mothers manage to avoid having their children listed as illegitimates by registering as married women. (I know that this kind of situation existed in Manitoba when I was Director of Child Welfare there.)

Q. How extensive is the United Church's work in the field of illegitimacy?

A. There are three homes for unmarried mothers in our church: the Victor Home for Girls, Toronto, Church Home for Girls, Winnipeg, and United Church Home for Girls, Vancouver.

Q. In your opinion, is there anything more the church can do, through some sort of an educational programme, extension of the existing services, or through the local churches, to meet the need with regard to illegitimacy in Canada?

A. The Church's chief contribution to preventing illegitimacy is her advocacy of Christian family life. In a general way, the Church, by undergirding the best that is in Canadian life, undergirds marriage and the home. On the whole, Christian Churches in Canada are not doing as much as they should in downtown urban areas. Many young girls become unmarried mothers because on arrival in a large city, they find work in cheap restaurants or in poorly paid manufacturing centres. They live in rooming houses in poor districts. The Church should do more to befriend them when they come to town. Judging from the reports we receive from our three centres and from other evidence, we are strongly of the opinion that the wider open sale and use of beverage alcohol contributes to illegitimacy. ●



Rev. Manson Doyle, D.D.
1877 - 1955.

Youth Leader Dies

Dr. Manson Doyle, whose name is synonymous with Young People in The United Church of Canada, died in Toronto, December 4th. We know now that THE OBSERVER won't carry the thrilling story of how the Young People came into Union. Dr. Doyle promised to do it, but never found the time. He often told of that great gathering where in spontaneous movement, the three streams of youth merged into a single, flowing line. Just before the war, Dr. Doyle reported the largest Young Peoples' Organization in Canada, 99,000.

Born in Duncairn, a graduate of Victoria, Rev. Manson Doyle after serving several pastorates went into Young People's Work in Manitoba and Saskatchewan. He was one of the organizers of the first summer schools before the turn of the century and often laughed over the expense accounts that called for 25c. a day for feeding a horse, with an additional sum for bedding.

Coming East, Dr. Doyle, whose honorary degree in Divinity was conferred by Wesley College, Winnipeg, in 1935, became Associate Secretary of the Board of Christian Education of the Methodist, and later the United Church, where in addition to giving leadership to Young People, he organized the Young Adult movement.

Since retirement Dr. Doyle served as assistant minister in Ryerson Church, Hamilton, and the United Church at Dobbinton, before joining the staff of the Metropolitan Church, Toronto. In this Church the funeral service was held, the Moderator, Rt. Rev. George Dorey, D.D., paying high tribute to an old friend.

Dr. Doyle is survived by his wife, the former Augusta Belle Saylor, 15 Claywood Road, Toronto; by two sons, Dr. Arthur Doyle and Dr. Henry Doyle, both of Toronto, and a daughter, Allegra, Mrs. W. D. Smith, Prince Albert, Sask.

"Friends"

The inaugural meeting of the "Friends" of the United Church Training School was held in the new building, 77 Charles St. W., Toronto. The organizational meeting was attended by many who worked on the financial campaign. Its aim is to interest others so that knowledge and concern for the School may grow beyond the Toronto centre. Miss Harriet Christie, Principal, presented the immediate needs of the School for scholarships and personal friendliness, especially for students from out-of-town, and asked for prayer that the School may become a power for good. Mrs. Ralph F. Carter was elected President.

° ° ° °

Corunna, Ont., Church is using its new Christian Education Centre to full capacity in programmes for children of all ages. They are organizing a group to use the new Hi-C Club programme for Senior teen age boys and girls graduating from Sigma-C and C.G.I.T.

50 Years Organist

Mrs. B. M. Black, appointed in 1905 organist of Grace Church, Napanee, Ont., Rev. C. D. McLellan, present minister, was guest of honour of the congregation to mark the event. Many former choir leaders were present and with other officers of the church and congregation extended congratulations. The minister presented Mrs. Black — wearing a corsage given by the choir—with a cheque for $500 on behalf of the official board and members.

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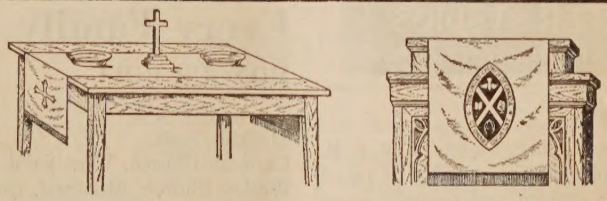

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January is "Achievement Month." Missionary and Maintenance givings will be pouring into the Treasurer's office; appeals for extra contributions to ensure full objectives will be made on Pastoral Charges. Remittances postmarked on or before January 31st can be credited to the 1955 allocation.

The following statement by Conference proclaims the magnitude of the effort yet required:

	Total 1954	To Dec. 15, 1954	To Dec. 15, 1955
Newfoundland	$ 61,995.81	$ 29,150.53	$ 28,015.63
Maritimes	388,055.19	259,920.43	282,890.29
Montreal and Ottawa	481,381.19	348,904.92	371,751.59
Bay of Quinte	346,977.63	226,316.38	237,717.90
Toronto	894,418.87	664,376.39	681,675.37
Hamilton	593,082.08	430,601.46	468,080.75
London	542,912.24	361,990.21	368,050.59
Manitoba	265,944.75	182,731.36	189,563.13
Saskatchewan	227,679.42	152,289.17	151,705.39
Alberta	245,357.60	176,090.08	185,028.76
British Columbia	240,605.18	187,320.67	211,408.47
General Donations	21,433.90	12,961.30	15,764.62
	$4,309,843.86	$3,032,652.90	$3,191,652.49

V. T. MOONEY, *Treasurer.*

An Innovation

On the *Inwood, Ont., Charge,* Rev. J. B. Townend minister, the official Board departed from custom and brought wives or husbands to a banquet preceding their meeting. After introductions, Rev. Duncan McTavish talked on the place of Lay Workers in the Church, with emphasis on the National Evangelistic Mission, and the minister spoke on witnessing to one's faith in every day contacts. A meeting with a record attendance handled official business later.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Bronte, Palermo Pastoral Charge, Halton Presbytery, vacant January 1st, 1956. Interested ministers please contact Clare Belyea, P.O. Box 44, Bronte, Ont.

Glenboro United Church, a two-point charge, requires the services of an ordained minister commencing July 1st. Write to Duncan McKay, Glenboro, Manitoba.

St. Andrew's United Church pulpit in Hemmingford, Que., is now vacant. Interested ministers please write to Lynwood Cookman, Secretary Pastoral Relations Committee, Hemmingford, Que.

Tottenham - Rich Hill pastoral charge, pulpit vacant June, 1956. Interested ministers please communicate with Ross McClain, Secretary, R. R. 2, Tottenham, Ontario.

New Norway Charge, Coronation Presbytery, vacant June 30, 1956. Two-point charge. Interested ministers apply to Mr. Lage Johnson, New Norway, Alberta, Canada.

Minister required for Easton's Corners charge, in Grenville-Dundas Presbytery. Interested ministers please write Douglas Empey, Easton's Corners, Ontario.

Minister's Address

Rev. C. A. Williams, 2680 Lawson Avenue, West Vancouver, B.C.

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First Church, Bathurst, N.B.
Wallace Church, Virden, Man., Charge
Holleford Church, Harrowsmith, Ont., Charge
Clanwilliam, Man.
Churchbridge Church, Bredenbury, Sask., Charge
Melville, Ont.
Zion Church, Zion, Ont.
Point Edward, Ont.
North Hill Church, Calgary, Alta.
Kisbey, Sask.
Greenwood Church, Baddeck, N.S.
Newtown-Waterford, N.B.
Richmond, N.B.
Debec, N.B.
Baie Verte, Nfld.
Pioneer Church, Bralorne, B.C., Charge
Smith's Cove Church, Digby, N.S., Charge
Cedar Cottage Church, Vancouver, B.C.

Bulletin Board

The Mission of the 70.

"After this the Lord appointed seventy others, and sent them before him" (Luke 10).

From January 14-21 seventy students of the Divinity Faculty at McGill University and the Presbyterian College, Montreal, will carry out a Mission in Brockville on the Christian Faith, sponsored by the Brockville Ministerial Association.

* * * *

The women of Bloor Street Church, Toronto, at home in the restored church on Tuesday, January 10, 1956, corner of Bloor and Huron Streets. Luncheon served from 11-2; supper 5-7. Music and tour of the church.

Publishing House Notes

Church and Church School Supplies

We were literally swamped before Christmas with orders for all kinds of Church and Church School Supplies. Evidently our new catalogue issued in October was of real assistance to ministers and Church leaders in selecting their materials. A number of catalogues are still available for departmental Superintendents or other leaders who may wish to order supplies for the New Year.

I recommend particularly the new *Superintendent's Quarterly.*

Ministers and teachers should watch also for our Inventory Bargain Sales to be offered this month.

The Book Steward.

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SUMMER PULPIT EXCHANGE

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50 Years in Choir

To celebrate fifty years of service in the choir of St. Andrew's Church, Kinistino, Sask., by Mr. J. R. Graham, about one hundred people from choir and congregation gathered in the church to honour Mr. and Mrs. Graham. Following a programme of musical numbers, community singing and readings, the minister, Rev. G. W. Wright, addressed the guests of honour, reading a letter of appreciation and good wishes, and presenting a rocking chair and pen. A corsage was presented to Mrs. Graham by Mrs. Mogg.

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The Page Quartette, made up of a grandson and three great-grandsons of an early Talbot estate settler, have recorded by Sparton, a group of eight tunes called "Old Time Religion." Most of the numbers are sung just as they were—but with special quartette harmony — in the days of the early Tyrconnell (Ont.) Methodist Church which Jonas Page helped to build a hundred years ago. Members of the quartette are Bill Page, his father, Morley, and two cousins, Don and Jack Page.

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